

# THE CHRISTIAN CENTURY

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Number 50

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Editorial

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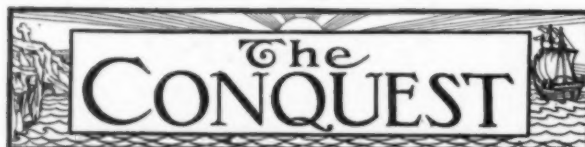
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# THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

## Life's Unconquerable Aspirations

There are forces in human life which tend constantly to pull it down. There are passions, deep and powerful, which, like an awful undertow, suck men beneath the surface and choke out their lives in black and bitter depths. So mighty are these passions, so instinctive and elemental, it is no wonder men have shaped their perceptions of them in doctrines of total depravity, and the universal ruin of human nature. It is not surprising that they have tortured the penitential outbursts of the psalms into metaphysical axioms, and based their formulated systems of theology on this fearful negation of the primitive and hopeless badness of humanity, and have held that, apart from the regenerating and sustaining grace of God, life would be hopeless. There is a fallacy in the assumption that life is, or can be, a thing apart from the grace of God; that God has abandoned, or can abandon, what He has made, to a condition of despair, with no divine effort for its restoration. But even so, there is a sufficiently somber side to the picture to make us pause now and then when we remember how wicked, how mean, how weak, men and women are.

Happily these are not the only forces in human life. There are others, not less significant. Among them is that wonderful quality of spiritual discontent which prompts men to seek for something better than they have known or experienced. There is a tendency in human life to flow downward into the gulf of bestial sensuality; there is another tendency due to an equally significant law of spiritual hydrostatics, which forces the level of responsive life upward toward that of its divine fountain.

\* \* \*

In Henley's startling little poem there is yet a ring of fine nobility: "I thank whatever gods may be for my unconquerable soul." One can find a good deal of sympathy with such an expression of gratitude. An unconquerable soul is a thing to be thankful for. But a soul unconquerable by God himself, and yet vulnerable to passion and despair, as was that of the poet, is occasion for gratitude of a very qualified and subdued sort if any. And he who possesses such a soul need not have overmuch pride in his mere spiritual obstinacy; he ought rather to be asking whether in his satisfaction over his unconquerability he has not already surrendered to evil. But there is an unconquerable element in the soul of man, if we will have it so; it is that upward aspiring tendency which is none other than the Spirit of God within the human heart upreaching

after better things. The body of man is composed of the same elements which shine in the stars; the soul of man is of the same stuff which was in the beginning with God. Science tells us of a reversion to type; there is such a thing as aspiration to type. God is the norm of the universe. Godward grows normal life as the free plant grows sunward. This is the real unconquered element of life. Evil can be conquered, and evil will be eternally eradicated from the universe of God. The one unconquerable element in human life is the element of goodness.

\* \* \*

Our regret of the past is half hypocrisy and the other half mostly self-deception. You would do better if you had the past to live over again? Try with all your might never to regret anything. Did you do your best, and did it turn out badly? Thank God for your good intention, and save the regret. You know better now than you did before your failure? Thank God for the knowledge, and save the regret. You have done badly, and you cannot help regretting it: no, you cannot. But just here is your danger: you are in danger of making a virtue of your regret, and failing to do better. Try not to regret, even when you know that you have done wrong. Do better, and let the regret alone. Regret is a hypocrite; his twin brother Aspiration is often slain by him before the very altar of sacrifice. Do not regret; aspire. Do not pretend that you would do better if you had the past back again. Do better in the present.

But, some one will ask, Can we have aspiration without regret? Perhaps not. Yet we can certainly vary the proportion. The ratio is not constant; it is often inverse. Alas for the man who is so full of regret that he makes no effort at improvement. Let us admit that we have not done our best; do better. This perpetual slandering of the past is like libel upon our friends. And this pretense of a better use of the past is mostly sham.

\* \* \*

And yet no one of us can pretend to be satisfied with the past. And no one of us who is honest and sincere can desire not to do better in the future. One thing is perfectly certain, we shall not do better without effort. And we shall not do better without the help of God. Let us be thankful that the past has been so good. And then, not as though it had been good enough, or we had been worthy of its goodness, let us press forward. Yesterday is past. A new day has dawned. Let us wake and greet it.

# Christ's Call and the World's Need

A Call to the Disciples in Behalf of a New Crusade.

BY CHARLES T. PAUL.

THE call to Christian service never sounded with such clarion clearness, such urgent insistence, such varied and universal challenge as today. The more our modern life—individual, social, national and international—has become complex and many-sided, the wider and more diversified has grown the range of the world's appeal to the church. And as the appeal of the world has widened, so has the Church's conscious obligation to respond. For it is of the very genius of true Christianity, as manifested by its most saintly and illumined souls, that with every emergent human need there is a fresh recognition of the Christian's duty, a warmer throb of the Christian's heart, a further stimulus to Christian action, and a waiting discovery of the gospel's power.

## PROBLEMS THE CHURCH MUST MEET.

The Church today is confronted by an almost appalling accumulation of problems and demands. What is hopeful is that Christian men are keenly aware of them. In most cases it was Christian men who first grasped and adequately stated them. As Lincoln, Garrison and Wilberforce, themselves free, first voiced effectively the inarticulate cry of the slave, so it is the Church's own prophets who have most clearly discerned and most eloquently uttered those calls of the world which the world itself could only confusedly express and which the Church as a whole had forgotten how to hear. And what is still more significant is this: that although aware of her weaknesses and failures, confessing the justness of the world's rebuke that she has not kept pace with the needs of the age, that she has not adequately expressed the life she professes; alert through her leaders to the difficulty and magnitude of the tasks before her—the Church has never lost the consciousness that she does possess a dynamic, the only dynamic, which if rightly applied can meet modern humanity healingly at every point of its vital need.

It is a paradox that as our knowledge increases of the vast depths and reaches of the world yet beyond the sweep of Christian contact, there should be coming to the Church as there undoubtedly is, a strengthening conviction of the rich resourcefulness, the multiplying adequacy, the all-compassing sufficiency of the Christian religion. There never was a time when so many Christians of all communions were so confirmed as now in the faith that Jesus Christ has a redemptive response to the highest demands of our evolving life, that he has power to meet all the deepest needs of man. Despite the questions of method and organization which perplex us, (and which, alas, threaten to estrange us), was there ever a time when we Disciples of Christ, whether conservatives or liberals, were more united in one burning conviction, namely, our faith in the sufficiency and supremacy of our Christ, in the immediate and solving applicability of his life and teaching to every phase and problem of the welfare and salvation of our race? In this faith can we not as one unbroken brotherhood gather closer about the cross, and from the hill where our Master was lifted up, look out on the nations and join in Saint Bernard's hymn:

"No voice can sing, no heart can frame  
Nor can the memory find,  
A sweeter sound than Jesus' name  
The Saviour of Mankind!"

Rejoicing in him as the world's redeemer does not our faith take on a new enthusiasm by the fact that in it we are at one with the enlarging consciousness of all Christendom? For despite all the forces which have tended to provincialize, denominationalize, circumscribe and obscure the missionary Christianity of Christ, the number of his followers of whatever name is greater today than in any preceding time who conceive the Church's task to be nothing less than the uplift of the whole world in all the aspects of life.

But the uplift of the world according to the program of Christ is a highly differentiated task. We used to hear much about the simple preaching of the gospel, as if the work of the Church were a very simple task. We now understand how manifold an undertaking the preaching of the gospel really is. No one can listen to the voices of our day and not marvel at the multiplicity of the forms of service to which Christian men and women are called. The church organizations are clamant for agents and leaders for all branches of their growing activities in all parts of the globe. To the young people of this generation, especially to the 100,000 students in the colleges, seminaries and universities of Canada and the United States, and to the additional thousands in the educational institutions of Europe and other parts of the Christian world, these calls are coming with unprecedented frequency and number.

Let me mention only a few of the kinds of Christian work for which leadership is sought. There are (1), the various forms of social service—child welfare, charitable relief, rescue work, prison work, slum evangelism, settlement work, the advocacy of temperance and purity, and other moral reforms; (2), in the larger field of "Home Missions," there is demand for regular ministers, evangelists, and pastoral helpers, for university pastors and professors, for religious journalists and specialists in religious education, for Bible scholars and teachers, for executives of home mission boards, for Y. M. C. A. and Y. W. C. A. secretaries and assistants, for experts in work with boys, for specialists in rural work, for leaders in frontier missions and in the various lines of activity among the Negroes of the South, the Indian aborigines of the reserves and plains, the Orientals of the Pacific Coast, and the foreign-immigrant populations in Canadian and American cities; (3), moving out into the still larger field of world-missions, the note of urgency grows as the foreign boards and the non-Christian nations call through open doors for the thousands of missionaries of all types—evangelistic, educational, medical, literary and in-

dustrial—yet required to develop the native Christian communities and lead them in the task of evangelizing the unreached world.

Two things may be said regarding these modern calls. First, they are immediately related to and arise out of discovered human needs. From this they derive their primary meaning and appeal. There is a pull in them even though we link them up to no divine command. Here are needs to be met which no one else can or will meet if Christians do not respond. Here is work which ought to be done and which cries for doers. These calls are expressions and tests of that new enthusiasm for humanity, of that social sense of brotherhood and altruistic obligation which is the salient moral and spiritual watchword of our day, and which is doing much to rescue our profession of



Prof. Charles T. Paul, at his desk.

Christianity from theoretical unreality and sentimental sham. Theoretically we all recognize a general call to service. We know well enough that Christ summons no one to merely passive or nominal discipleship. "Why call ye me Lord, Lord, and do not the things which I say?" But do we really hear and rightly interpret the voices which tell us what he wants us to do? Have we too lightly regarded the appeals of our missionary societies and other church organizations? Have we grasped the fact that the calls of the boards have simply translated the general call to Christian service into specific concrete terms, and related it to the tasks and necessities of our own time? The call of the boards is the call of men and women and nations who need our help today, and whom it is within our power and opportunity to serve.

## "THE CALL OF CHRIST."

Second, the present calls to service in so far as, and just because they do spring out of the needs of men are direct echoes of the call of Christ. We talk as if the commands of Christ created the obligation to service. No, they merely revealed it. His own service was not of command but of compassion. Did not the commands themselves grow out of the unmet needs of men as



he saw them, and did he not relate his call to discipleship to those needs? "Follow me . . . go work in my vineyard." Why? Because the harvest is great and needs gatherers. "Feed my sheep." Why? Because he tells us to? Yes. Because we love him? Yes. But away down deep is another reason—because the sheep are hungry.

#### CHRIST'S CALL IMPLIES SERVICE.

It is significant that the universal commission was issued at the close of Christ's career, and not at the beginning. What had happened meanwhile? He had wept over the love-rejecting Jerusalem, had felt the spiritual hardness of the Galilean towns, had been moved with compassion for the unshepherded multitudes, had looked himself and had bidden his disciples lift up their eyes upon the unharvested fields, had caught the vision of lands and peoples on which the light of the world had not dawned. The people, the fields, the nations, their needs—and then the imperial commands to "preach the gospel to every creature," to witness for him "to the uttermost part of the earth," to heal the sick, to open the eyes of the blind, and to proclaim to all men their birthright in the kingdom of God. I do not forget the transcendent plan of God behind it all; but a loving, redemptive purpose on the part of God, a saving mission on the part of Christ are utterly unintelligible apart from conscious human need. Christianity has a social basis. Any call to service which does not answer the needs of men is not the voice of Christ.

But I wish more particularly to speak of the special united call which has come to the Disciples of Christ through our missionary societies, home and foreign, and which is to be sounded throughout the Brotherhood to the churches, the colleges, and universities in connection with the approaching "Men and Millions Movement." After a careful survey of our fields, after consideration of the pleadings of our home leaders and foreign missionaries for reinforcements, after hearing the challenge to enlargement which, because of the wonderful movements and changes transpiring in all the world, has come to all Christendom, six of our societies have issued an appeal for one thousand workers, who within the next five years shall dedicate their lives to, and prepare themselves for, missionary service at home and abroad.

#### A CALL TO THE DISCIPLES.

Since this call of the boards is related to definite human needs, I believe it to be a distinct call of Christ to the people known as Disciples of Christ, in the second decade of the twentieth century.

We do well to consider some of the meanings of this call.

1. In the first place it is a call to reality. At once the question arises as to whether the Disciples have sufficient spiritual resource and momentum to answer it. Have we ourselves such abounding and overflowing experience of Christ that we can send out a rich new stream of the water of life into the dry and thirsty places of the earth? Our movement has stood for vital as against formal Christianity. Do we possess it? Have we fallen under the blight of traditional acquiescence, or is our religion a felt and compelling conviction? Is our own life in Christ so real and deep that we can answer his call with a new apostolate a thousand strong? Is it only our "plea" that we

have to give to the world or is it Christ, our Christ, the Christ whom we know as the supreme reality and controlling passion of our souls, the Christ clothing himself in a thousand of our young men and maidens, Christ flaming forth in a new parousia of blessing and service in the drab and needy ways of this modern world? We have said much about restoring apostolic Christianity. Can we practice it? That was more than a plea or a position or a contention or a cry. That was an expanding life. That was the Christianity which, smiling at a thousand martyrdoms, went everywhere preaching the Word, and lit those fires of evangelism which "burned to the water's edge all round the Mediterranean and remade the Roman world." What shall now be the fruition of our "discipleship" in this modern day of the Lord, in this day of our judgment when we are asked to give account of our stewardship in men? What answer to the world? What answer to the Church? What answer to God?

#### MUST ANSWER HUMANITY'S CALL.

During the century of their existence the Disciples have been subjected to some severe and crucial trials of their loyalty, and we are said by some now to be "at the parting of the ways;" but I declare unto you that this call for a thousand workers in view of the present need of the world is the greatest test of the reality and vitality of their whole conception and plea and experience of Christianity, that the Disciples have ever been called upon to undergo. Real Christianity? Let that be real which answers humanity's call not in words but in men and deeds.

2. In the second place this call for a thousand workers is a call to sacrificial devotion. It is the death call of self. It is a summons to a struggle for the life of others. Real Christianity knows that in this struggle is the refinement of joy. Real Christianity cannot do otherwise than devote and communicate itself. "No man was ever yet convinced of any momentous truth" says Southey, "without feeling in himself the desire as well as the power of propagating it." Reality and sacrificial devotion for the sake of mediating reality are as inseparable as light and heat.

I recall that at the Student Volunteer Convention held in this hall in 1902, Prebendary Fox, of the Church Missionary Society, in one of his addresses quoted and fairly burned these lines into our hearts:

"Oh, for a passionate passion for souls!  
Oh, for a pity that yearns!  
Oh, for the love that loves unto death!  
Oh, for the fire that burns!

"Oh, for the power that prevails,  
That pours out itself for the lost,  
Victorious power in the Conqueror's name,  
The Lord of Pentecost."

Real Christianity has always that passion and that power.

"Christianity," as Principal Fairbairn used to say, is "the passion of a divine life." It is the expression of a divine love, that must express itself in service to men.

When some time before his death the late General Booth was asked for a brief message which summed up the secret of his own hereulean labor and fiery apostolate, a message which should be flashed around the world as a rallying cry for his followers, the old patriarchal warrior sent vibrating over the

cables which knit the continents and seas, the single Anglo-Saxon word "Others." In that word was the heart of Christ! That was the passion of Paul as expressed in Myers' noble poem:

"Then with a rush the intolerable craving  
Shivers throughout me like a trumpet call,  
O to save these, to perish for their saving,  
Die for their life, be offered for them all!"

Not long ago I grasped the hand and looked into the face of Dr. Grenfell, a British hero-saint of whom all Christians should be proud. What was it that sent Grenfell to the bleak coasts of Labrador? What has kept him through the years, cutting the ice drifts with his gospel ships, ministering in the teeth of the polar blasts to the fishermen from Newfoundland to Hudson Bay, climbing over the rocks and snows of the mainland, planting his supply depots and bringing the evangel of the helping hand to low-browed, blubber-eating Esquimaux? It was the resolution he made when a young man in the London street, after he had heard Moody, and when his incipient medical career beckoned him to success and ease and fame in the metropolis. "I must give up my Christianity or make it real by giving it to others." And Grenfell went down to his ship justified. He went to that frozen coast because his Christianity was real.

#### HOLY PATRIOTISM NEEDED.

I lived in Canada when the bugles sounded for the Boer war. Canada didn't wait to be asked for her quota of soldiers. She volunteered them. And when the call re-echoed through the Canadian regiments the best young men of the country fairly strove with each other to enlist. They marched off in buoyant companies to martial music and waving banners because they couldn't stay at home. As I think of the hundreds of my young countrymen who sleep tonight in their far away graves on the lone South African veldt, I ask myself whether the patriotisms of earth cannot be matched by a patriotism for the kingdom of God that shall drive our young men and women with holy enthusiasm and deathless devotion into the battles of the King.

3. In the third place, this is a call to special preparation. The men and women who answer this call must be equipped with sound learning and disciplined powers. They must have broad, sane vision, and thorough acquaintance with the problems with which they shall have to deal and the environments in which they shall labor. The conditions of religious leadership were never so exacting as they are today. The home churches are demanding more of the ministers, the foreign mission fields, more of the missionaries than ever before. The religious leader for which the world is crying must be not only consecrated but capable; not only faithful but fruitful; not only devoted but dynamic. It no longer suffices that he be merely a witnesser, he must also be a creator; not simply a transmitter, he must likewise be a transmuter; not simply a passive instrument but a positive initiator, not a willing disciple only, but a wise and winsome teacher, a spiritual master-builder, a man of God—a man of men, knowing what is in men. And he must be in the full-tide of the



intellectual currents of our age.

The thousand workers must be imbued with the teachings of the Holy Scriptures according to the soundest means and methods of study and interpretation. To know Christ they must search and assimilate these writings which testify of him. They must freshen and fill and sustain their souls by deep and constant draughts at the fountain of divine truth. They must attune their souls to hear the voice of God speaking in his word. They must go out to the world themselves to speak with the authority of a divine message and of a spiritual experience based on that word. But they must know the world to which they are to speak, its history, its philosophy, its social conditions, its religious yearning, its spirit—yea, and its sins. Otherwise how can they tell out the message of the Bible in the language of today?

#### THE LEADERSHIP NEEDED.

The man of one book will no longer do. He who knows the Bible only does not know the Bible for this age. I plead for deliverance from the delusion that mere knowledge of the Bible text equips a man for Christian leadership. Some of the most conspicuous failures as religious workers have been mighty in the repetition of Scripture—and in nothing else. It is no longer Christian leadership to get a few people into a corner and linger over the A B C of Christianity so long that first principles become last principles with nothing between the first and the last! You will understand me. We Disciples must sweep past the leadership of the alphabet and the corner, into the leadership of God's great world movements in which we are so manifestly called to do our part.

The equipment of these workers must be equally thorough, though different, for those who go to the foreign fields and those who work in the home lands. Does a young man decide to give himself to the country ministry in America? Let him know that the rural commu-

nities present some of the profoundest problems in sociology as well as in religion, and that the present workers are not expert enough to keep 10,000 country churches from dying. Does a young woman wish to do social service in a city? No university education is too complete for her. Culture, technique, grace, laboratory experience—she will need it all. Give her time to get ready, for "it takes the highest to lift the lowest." All the home mission boards call not simply for workers, but for experts.

#### A NOTE FROM THE EDINBURGH CONFERENCE.

As regards the foreign fields, I need but remind you that the Edinburgh Conference devoted an entire Commission to the question of the better preparation of missionaries, and that the Boards of Missionary Preparation in England and America insist that henceforth no candidate shall be sent to the field without a year's post-graduate work in missionary science and history, phonetics, comparative religion and other disciplines not usually provided in a university or college course. For the challenge of the non-Christian world is that which Count Okuma recently uttered for Japan: "Send us the best men, and the best equipped, which your Christian civilization can produce."

#### A CALL OF DEMONSTRATED POWER.

4. In the fourth place, this call for a thousand workers is the call of demonstrated power. It is buttressed by nearly twenty centuries' witness of what Christ can do in the world when his life and teachings get themselves incarnated in men. This witness is luminous in history notwithstanding the mistakes, lapses and divisions of the church and all the corruptions of true Christianity. Richter speaks of Christ with his bleeding hands lifting empires off their hinges and turning history from its channels. That is only a rhetorical way of saying that Christ through his

followers has been at work through the nations and through the centuries and that he has given us our Christian civilization. The chief glory of the challenge which seeks the new legion of a thousand, is that they are called to be instruments of the mightiest power for righteousness the world has ever known—the power which is to redeem the earth and cover it with the kingdom of God. They are to be heralds and mediators of a moral and spiritual life which has demonstrated its right and power to become the religion of all mankind. They are called to service when victory is written large over the Christian cause. Never were the manifestations of the redeeming power of Christ so abundant as they are now. "What shall be the sign of his coming?" The signs are luminous all over the world-horizon.

"Lo the clouds begin to shine  
About the coming of the Lord."

5. Finally, this is a call to the whole Brotherhood of the Disciples—a call to unity, a call to prayer, a call to consecration and action. We must not leave it to the societies alone to find this new legion. Let every young minister answer this call for himself. Let parents consecrate their children. Let college presidents and professors lay the obligation upon their students. This is an exodus that means gold. Let those who cannot go make paths with their wealth for those who can go. Let us not forget in this closing moment, that this is Christ's call to us all sounding out from the need of the world.

The Disciples have been a long time getting "back to Christ" in their faith. Now he calls us forward with him in his enterprises. We have lingered long at the gateway. Let us hasten on to the goal!

I preach a new crusade. It is the appeal of the societies! It is the voice of the nations! It is the call of Christ! It is the will of God!

## A Visit to Chu Chow

A Glimpse of an Inland China City.

BY HERBERT L. WILLETT.

ONE of the most interesting of our experiences in China was a side visit from Nanking to Chu Chow, a city forty miles north, on the Pukow and Tientsin railroad. Dr. E. I. Osgood, the head of the medical work in that city, came down to Nanking and took us with him on his return home.

We left in the mid forenoon, and drove down the three miles from the Drum Tower to the river. There we took a steam ferry over the Yangtse to Pukow. This is a rapidly growing city, the terminal of the new railroad line to the north which is now complete, and affords, with the exception of the transfer across the river, a through line from Shanghai to Peking. This is a much shorter route than the steamer from Shanghai to Hankow, and the Hankow and Peking railroad to the capital.

Just before our ferry boat started we met a missionary from an inland station fifteen miles off the line from Chu Chow. He was waiting for his two little boys, who were attending school in Shanghai, and were coming home for a few days' visit. The boat on which they were coming was just in sight down the river,

and he hoped it would dock in time to permit him to join us at the train.

On arrival at the Pukow railway station a short distance up the river bank from the ferry landing, Doctor Osgood went in to get the tickets, and we waited beside the train. It was quite long, made up of goods or freight cars and of third class passenger coaches. The doctor had told us to get into any second class coach we could find. But as there were only thirds, we waited for his return. He told us, with some embarrassment, that there was no second provided for that train, and that we must make the best of the situation.

#### TRAVELING UNDER DIFFICULTIES.

This we proceeded to do at once. But as every coach was full to the doors, with men, women, children and all manner of belongings occupying every available inch of space, it was no easy matter. The people, however, were very polite and friendly. They evidently knew the doctor along that line, and willingly "moved over," compressed themselves, stood up, and in various other ways made room for us. Fortunately several members of

our party remained in Nanking. But the four of us who went had plenty of experience for the entire group.

Just as the station bell rang, the conductor's whistle sounded, and the train pulled slowly out of the station, our friend the missionary who had waited for his two boys, came hurrying from the ferry, and rushed up the incline to the station platform. It was too late, however. He dared not take the risk of trying to get aboard and as the long train could not stop for him, there was nothing to do but to wait six or eight hours for the next train.

The train went quite slowly, so we had plenty of opportunity to study our neighbors. They were a cheerful, chatty lot. The doctor sat beside a most friendly, farmer-looking man of fifty, who wore garments not too clean, but such as would compare well with most in the car. He had a brother or some other relative in the next seat, and after conferring with him, evidently regarding the proper duties toward strangers, he proceeded to unwrap some most unappetizing looking food, and passed it over to us. The doctor and I took small help-

ings of what looked least objectionable, but the ladies frankly declined, much to the old man's regret. I think the doctor actually ate his portions, but I satisfied my conscience (and appetite) with as careful an imitation of eating as I could give.

Meantime the rest of our fellow-travelers gathered around as closely as possible to observe and comment. We had been fearful that the open windows and doors might make us uncomfortably cold. But in the small space we had, and ringed around by so many curious and all too friendly people, we were very glad to get such whiffs of fresh air as could reach us. The range of odors in that crowd was very wide. You got everything from carbolic acid to garlic. The combination of numbers and smells was impressive, they must have been at least fifty, strong!

But after a time the curiosity wore off, the circle thinned out, and we were

rode horses or mules, and many drove loaded pack-animals. We were now up in the half-mountainous district that runs back from the Yangtse, and many beautiful bits of scenery were interspersed with bare plains and rough mountain-side.

About four in the afternoon we reached the station at Chu Chow. In the crowd gathered along the track we soon found Mr. W. R. Hunt, Doctor Osgood's colleague in the mission work, and several of the children, and members of the native church. After the greetings were over, part of our little company went with the doctor, and the rest of us followed Mr. Hunt.

We went down from the station platform, and presently entered the city gate. Like all Chinese cities, Chu Chow has a wall. And in this case it is of real service, for the mountains about are infested with wild beasts and robbers, and the gates are carefully closed

stocky, strongly-built man, who hardly spoke at all, but listened with the closest attention to all that was said.

Later on Mr. Hunt told us that their first acquaintance with this man, back in the mountain village where he lives, was the result of an assault which he made upon the missionary, when he was trying to introduce the Gospel to the people. But after many efforts, not without danger, the man was won to friendliness and then to Christianity. Now he is the leading elder in that village church, and has just given land to the mission for a school. For the missionaries have not only the care of their home station, but as well make periodic visits to some twelve or more out-stations, where the work is regularly carried on by local native teachers and pastors.

#### A CHINESE "DOCTOR."

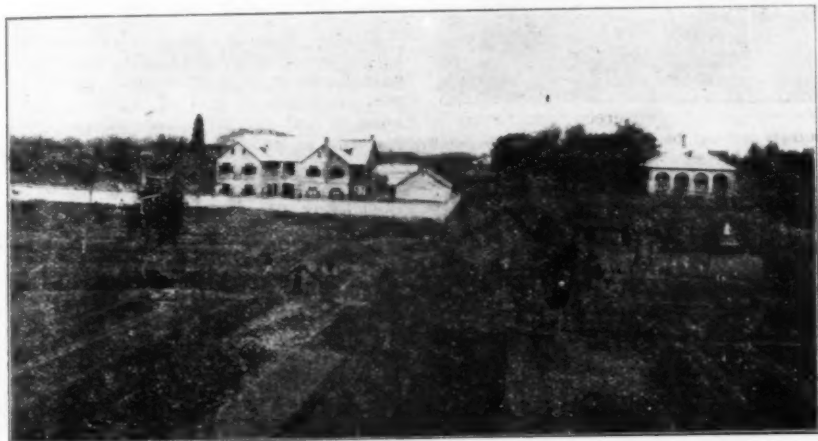
In the morning we went out past one of the old pagodas, erected to secure the favorable influences of wind and rain for the city, and came presently to the bridge crossing the little stream. On one edge of the bridge was a native doctor with his stock of remedies. Doctor Osgood called our attention to the assortment. There were dried toads, snakes, and lizzards, bones of many sorts, insects in bottles, and powders in variety, all intended to be used in decoctions for the ignorant, to heal their diseases. One might think it impossible that humanity should be so duped by quacks and imposters. But an American is given pause in his indignation by the reflection that in our own cities at home men are dispensing almost as impossible compounds as medicine, and, if the advertising pages of our newspapers, secular and religious alike, are to be believed, they are thriving on the credulity of twentieth century Americans. The Chinese doctor is probably following the customs of his fraternity for centuries, and knows no better. The American quack is not such a fool. He is just a common knave.

The Chinese doctor and apothecary on the bridge greeted Doctor Osgood with ready courtesy. He seemed to have no ill-will toward the good physician who was every day making his business less possible. At the entrance to the hospital compound we met our missionary friend with his children. He had come up from Pukow on the night train, and was starting for his station, fifteen miles away, with a pony and a coolie chair hired for the trip.

#### SOME FRUITS OF MISSION WORK.

We were welcomed in the Osgood home, where the other members of our party were staying. Then we went over to the hospital, where the crowd of waiting patients, the work of the dispensary, of the operating room, and of the chapel where all are told the story of the Christ, were objects of deep interest. It is hard to think of a sort of self-indulgence more satisfying than the bestowal of money on so gracious and rewarding a ministry as this. One feels that the contributors to mission work, whether medical, educational, industrial or evangelistic, ought to be among the happiest of people. It is given to them as to few to see in the most convincing manner the fruits of their labors.

Another of our excursions in Chu Chow was along the top of the city wall. From this vantage ground it is possible to see not only the city, with its pagodas, gates, streets and open spaces, and multitude of houses and shops little and big. But it is also possible to see something



Medical Mission Compound in Chu Chow, China. The building to the left is the Tisdale Hospital, and the one to the right is the residence of Dr. Osgood.

not at all uncomfortable. A man in the corner of the car took out his elaborate pipe, and proceeded to smoke in the Chinese fashion, which uses only a pinch of tobacco at a time, and consumes it at a puff. In the intervals of his own inhalations he passed it around to some five or six of his neighbors, who took their share in the smoking and the conversation.

#### THE CHINESE REGARD FOR PRINTING.

The doctor did not fail to use his chance to talk with the men around him. He gradually led up to the main theme, and after talking for a time with several, handed about some tracts. The Chinese have great regard for anything written or printed. There is to them something sacred about a paper that has a message on it. This they get from their old Confucian training. Most of the men put the tracts carefully away in their clothing or packs. One or two read them in silence. Our friend of the lunch bag treated the matter lightly, declining at first to take the pamphlet. When it was pressed on him, he wanted to reciprocate by giving us some more of his lunch. I hoped the doctor wouldn't press the matter of exchange, for I had found it hard to give an imitation on so limited a stage.

As the afternoon wore on we passed many travelers going north or south on the great highway, parallel with the railroad, that joins the Yangtse valley with Peking, and was in earlier days the most important caravan route in the land. They were mostly on foot, though some

at night. The missionaries can tell exciting stories of encounters on the high-road, when detained after nightfall by storms or stress of work.

In this city of thirty or more thousand people the two families of Hunt and Osgood are the only non-Chinese households. They were here long before the railroad, and it used to require two days to make the journey from Nanking. They live in two compounds, or wall-inclosed courts. In the one where the Hunts live are the home, the chapel, a boys' school, and other needed buildings. In the other, across a small stream, are the Osgood home, the hospital, the gift of J. T. Tisdale of Covington, Ky., the dispensary, the girls' school, and a kindergarten. A boys' school is near by.

We walked through the narrow, dirty streets of the city, past an old river gate, and finally came to the mission compound. Here in the home of Mr. and Mrs. Hunt we were made royally welcome. These missionary households, where women are honored and children are given access to all that knowledge, culture, courtesy, health and religion can confer, are the convincing witnesses for the noble character of our Christian faith.

That evening at Mr. Hunt's request, a group of some dozen Chinese preachers and evangelists made us a visit. They had many questions to ask about America and the churches there. The conflict between shyness and curiosity was apparent, but the latter generally conquered. One of the men interested us particularly. He was very quiet; a short,





The famous storyteller, Shi, and W. Remfry Hunt preaching to the military camps outside Chu Chow during the Revolution. Two of the men on the front row are Christian chaplains and members of the "Dare to Die" corps in active service.

of the influence which the missionaries are having upon the city, apart from the work within the chapel, schools and hospital. They have given many public lectures on sanitation, garbage disposition, public decency, industrial competence, and good government, and these addresses are listened to by attentive crowds. To be sure, the progress is slow where the hold of the dead hand of

the past is so firm. But custom and ideas slowly change. And as we walked along the wall we were shown many signs of the cleaning up process, both in physical and moral estate.

From the wall we also saw another interesting phase of China's improvement under missionary direction. For centuries the public lands have been unimproved, except as they were rented by

the rich for private gain. Doctor Macklin of Nanking and some of his friends among the progressive Chinese have conceived the idea of allowing the poor people of the cities to cultivate this unused land. In Chu Chow Doctor Osgood has taken up the same idea, and a considerable portion of the land immediately outside the walls is now being used for that good purpose.

It is such men as these missionaries who are "Breaking Down Chinese Walls," to use the expressive title of Doctor Osgood's most interesting book. They know what it is to enter a totally non-Christian city, and build up from the very foundations a community of carefully trained industrious and efficient workmen, who at the same time are becoming Christian men and women. They have the confidence and the good will of their fellow citizens. When the Revolution came on them three years ago, they organized a Red Cross Society and were the means of caring for many of the soldiers both in body and soul.

In Mr. Hunt's book, "Heathenism Under the Searchlight," he quotes an advertisement in a prominent native paper, in which a girl of sixteen, whose parents had recently died, offers herself for sale in order to raise funds to provide for their burial. The depths of heathenism are not easily sounded. Something of its vileness may be seen by the most casual observer. But the missionary alone knows the abysses, and has at the same time the sympathy to abide in the darkness till he can bring in the "Light that lighteth every man."

When we left Chu Chow Mr. Hunt came with us to Nanking, and we had a chance to talk over with him many phases of Chinese life and mission work which the journey helped to illustrate.

## The Tangle of Life

A Bit of Philosophy for Every-day Living.

BY CLELAND B. McAFEE.

THERE is a famous verse in Ecclesiastes which says, "The king himself is served by the field." It means that the very ends of the social order depend on each other. The king riding by in state may feel very superior to the farmer who stops in awe to see him go by, but the farmer could really get on far better without the king than the king could without the farmer. The king might strike work and go out of the country, and the farmer would be sure to suffer for it after a while; but if the farmer and all his kind should strike work, the king would know it before the week was out. "The king himself is served by the field." Of course, it bears testimony to the current faith that the real producer must work in the ground, and that all real and new wealth comes out of the earth in some form. I remember the scorn with which a mining man met the suggestion that he leave that sort of thing and settle down to something that would really be productive. "Productive!" he exclaimed; "the only two men who are really productive are the farmer and the miner; all the rest are manipulators!" There is some ground for that judgment, and this verse helps out the contention.

But the chief thing which this verse suggests to some of us is the great and interesting tangle of life. Kings and farmers seem far apart, but they are ac-

tually intertwined. You can touch no part of the social order without jarring it far and wide. Sometimes we speak of the necessity for disciplining railroad owners and managers by drastic legislation, and we set out to do so. Then we discover that the discipline cuts off the incomes of hundreds whom we had not in mind at all. The papers told us the other day of the dividend payment of a certain great railroad system, when checks were sent to 85,310 shareholders. Nearly half of them were women, who had no more to do with the running of that railroad apparently than with the shining of the moon. Yet whatever affected it was sure to affect them. The influences which make corrective legislation difficult are not necessarily sinister; some of them issue from the tangle of life. Innocent interests are involved, and an apparently simple process becomes at once much complicated. You want to get at the farmer, and he looks like an easy mark, but you would best go slowly, for the king is involved. Life is all intertwined, all tangled, and you can not treat one strand of it as though it were alone.

LIVES ARE INTERTWINED.

Now, there are two inferences which follow from that fact. One is, that one can never know how far a deed will go. There is no knowing just what strand of the web of life is being touched or



pulled when one's hand reaches out. Ministers have much occasion to realize that. They find that chance sentences have stuck in some man's memory, and come floating back from the most unexpected places. A stranger is in the church one Sunday; he is never there again, but the next Sunday is out in some village, where he repeats the word he heard to a minister in that church, and he passes it on to other people, and the story grows until only God knows where the end of it is to be. Or else for that one day the minister was a bit careless in his message, and a life which needed him at his best must go away disappointed; then other lives which would have been helped have to go without it in turn, and so it goes on down a long line of failure.

But in the nature of the case that is as true for other people as for ministers. When we meet people in strange places who know our intimate friends in some far-away place, we say: "How small the world is, after all!" But that is not the explanation. How intertwined life is; how tangled the webs of life are!—that is the important fact. And what a silly thing it is to chafe over narrow opportunities when one can never tell that they are really narrow at all! We thought we were only hard-working farmers, but the king is on his throne because we are

(Concluded on page 16.)



# MODERN WOMANHOOD

Conducted by    
Mrs. Ida Withers Harrison

## THE WORK OF THE WOMEN.

The one time in the year when the work of the Christian Woman's Board of Missions is brought before the churches is the set Sunday of December, or a day that may be chosen as a substitute for it. This is our opportunity for presenting the aims and achievements of the only National Woman's Society among the Disciples of Christ, and of taking a public offering for its support. But while it is primarily a woman's organization, yet we should not hesitate at this annual hearing to ask for sympathy and co-operation from our brethren, because we think our work in the past justifies this.

### NEARLY TWO SCORE YEARS OF SERVICE.

We enter this fall on our fortieth year of missionary service, both at home and abroad. From a single station and a handful of workers in 1874, we now have 518 missionaries, evangelists, teachers and native helpers, in thirty-five states in our own land, and in Canada—and we do foreign work in India, Africa, Jamaica, Porto Rico, Mexico and Argentina. These are supported by 2,650 auxiliaries with a membership of about 75,000 women, by a large number of children's societies, and by gifts from friends of the Board. Our receipts for the missionary year just closed were \$358,944.97. Our work, therefore, is both home and foreign—our labors are only limited by our opportunities; this gives it a cosmopolitan flavor that should commend it to all tastes.

### THE WORK AS VARIED AS THE FIELDS.

Our educational work has always been especially emphasized, and with it we reach all sorts and conditions of people. We have Chairs for teaching the English Bible in centers of culture and influence like our great state universities; we have six schools for the Negro, in Mississippi, Alabama, Texas, Virginia, Kentucky and Tennessee, over five hundred being in attendance at these institutions during the past year; we have four splendid schools for the bright mountain boys and girls of Kentucky, West Virginia and Tennessee, with an enrolment of about 1,600 students for the last term; and we have schools for the Chinese and Japanese on

the Pacific coast. We have flourishing schools in all of the six foreign fields in which we labor. During the past year we have conducted sixty-seven schools, with 5,969 pupils in attendance.

We do philanthropic work for orphaned and destitute children in India and Porto Rico, and have about four hundred girls and boys in these institutions. We do medical work in three hospitals and seven dispensaries in India, and treated fully one hundred thousand patients during the missionary year.

We do evangelistic work in all our fields and stations—our labors at home and abroad have been crowned with 3,432 conversions during the year.

### MUCH OF THE WORK WITHOUT A PARALLEL IN THE CHURCH.

Another reason for asking for support for the Christian Woman's Board of Missions from the church at large is that much of its work has no parallel in our

Luchowfu, China, and shall open our Girls' School there, as soon as we can find two women properly equipped to take charge of it.

We must have a growth in offering to support this growth in work and workers. Our Board asks that we raise \$400,000 for this missionary year. Shall we not take a long step toward the accomplishment of this splendid task in our offerings during the month of December or later?

The Kansas women who campaigned for equal suffrage are now carrying on an educational campaign among the women of the state. The Equal Suffrage Association has therefore changed its name to "Good Citizenship League." This League will send out a pamphlet on economic subjects in which women are or should be interested. Political science leagues will be formed in every county to take up the study of political and economic problems. The work of the League is to be nonpartisan. Among the subjects to be discussed are: state charitable institutions, marriage laws, child labor, peace movement, public utilities, widows' pensions, taxation, educational institutions, vocational training in schools, sex hygiene training in school, food and health department work.

"The one supreme thing that distinguishes the thought of today from the thought of twenty years ago is our care and consideration for making mankind," said Secretary Redfield of the department of commerce, addressing the thirty-second annual meeting of the Associated Charities of the District of Columbia, which was held at Washington early in the month. "It is manifested in various ways," said the Secretary—"in strikes, sometimes in riots, in great uplift movements, in political upheavals. It is the great increasing spirit of the times. Because that is true your work here is on a growing tide and with this tremendous thought behind it."

Pray for patience towards men and patience towards God. Pray for bright eyes to find out the light even in the darkness; pray ever to lean wholly upon God and stay yourself upon Him.—C. H. Spurgeon.

1874.
1914.

**THE CHRISTIAN WOMAN'S  
BOARD OF MISSIONS.**

**"The Love of Christ Constrains Us."**

Educational Work.

COLLEGE OF MISSIONS, Indianapolis, Ind.—Bible Chairs, 5. In the State Universities of Michigan, Virginia, Kansas, Texas, and in Angola Normal, Indiana.—Mountain Schools, 4. In Kentucky, West Virginia, and Tennessee.—Negro Industrial Schools, 6.—In Mississippi, Alabama, Virginia, Kentucky, Tennessee, and Texas.—Chinese and Japanese Schools, 4. In Oregon and California.—Mexican Schools with Institutional Work. San Antonio, Texas.—Day Schools and Night Schools on Foreign Fields, 45.

Total Number of Schools, 67.  
Pupils in these Schools, 6,000.

To Be Established 1914—Schools for Girls, Luchowfu, China. College for Women, Jabalpur, India.

other missionary and benevolent agencies. The only missions in Jamaica, in Porto Rico, in Mexico and in South America conducted by our church are under the auspices of the woman's board. At home, our Bible Chairs in state universities, our oriental missions on the Pacific coast, our mountain schools, our educational and evangelistic work for the Negro are unique in our church, and are supported entirely by our board. We are sure that there are many outside our membership who would be glad to share in these important undertakings.

### GROWTH A PENALTY OF SUCCESS.

But great as are these enterprises of our Board, we are ever planning to enlarge them—for growth is one of the penalties of success. We began our work among the 35,000 Mexicans in San Antonio, Texas, recently, when we dedicated our new twelve thousand dollar building there. We shall erect buildings for the Chinese in San Francisco, and for the Japanese in Los Angeles—each to cost \$30,000. A hospital for our Siberian Mission, houses, schools, chapels, and a tuberculosis hospital for India, are some of the things to which we are pledged for the coming year.

We have purchased property in

## THE CHRISTIAN WOMAN'S BOARD OF MISSIONS.

### What Consecrated Money Will Do.

- \$30,000 Will Endow a Chair in the College of Missions.
- 5,000 Will Endow a Scholarship in the College of Missions.
- 2,500 Will Build a Mission Home in India or Africa.
- 2,000 Annually Supports a Mission Station.
- 1,000 Annually Supports a Mission Hospital.
- 600 Annually Supports a Living Link in any Station.
- 500 Secures a Life Directorship.
- 300 Annually Supports a Life Line in any Station.
- 300 Annually Supports a Scholarship in College of Missions.
- 100 Annually Supports a Mountain Scholarship.
- 500 to 200 Annually Supports a Native Helper or Co-worker.
- 50 Annually Provides One Share in Station Support.
- 20 Annually Supports a Bible Woman.
- 25 Secures a Life Membership.
- 10 Places a Name in the College of Missions.

**Any Gift May Constitute a Memorial.**

1874.
1914.

**THE CHRISTIAN WOMAN'S  
BOARD OF MISSIONS.**

**"The World for Christ."**

Aims for 1913-14.

AIMS FOR '13-14—Women, 100,000—Gifts, \$40,000—Missionary Tidings, 50,000—Children, 50,000—Gifts, \$25,000—King's Builders, 20,000.

**Our Fields.**

OUR FIELDS: United States, Canada, New Zealand, India, Jamaica, Porto Rico, South America, Mexico, Africa, China.

**Our Work.**

Evangelistic—In 35 of the United States and in Foreign Fields.

Medical—3 Hospitals, 7 Dispensaries, 100,000 Patients Yearly.

Benevolent—4 Orphanages and Training Homes, Women's and Babies' Home, 460 Women and Children Cared for.

Foreign Work at Home—Mexican in Texas, Oriental in California and Oregon.

Colporteur—On Our Foreign Fields.

City Mission—Indianapolis, San Antonio, San Francisco, Los Angeles, Portland.

Bible School—77 Bible Schools on Foreign Fields—4,550 Members.

Total Workers Sustained or Assisted, 518.

Conversions last year, 3,432.



## EDITORIAL

### CHRISTMAS FLOWERS.

**L**EGEND relates that when Joseph of Arimathea departed from Palestine after the tragedy of Calvary, bearing the sacred cup, the Holy Grail, in which the blood of Jesus had been caught, he journeyed far over land and sea, till at last he set foot on English soil. Wandering through the land, he came a few days before the Christmastime to the summit of Wearyall Hill at Glastonbury. There he tarried, and as he accepted the simple hospitality of the good people of the place, he thrust his staff into the earth, in token that for the time his pilgrimage was ended.

To the astonishment of all, on Christmas morning, the staff, like Aaron's rod of old, burst into white flowers. And there, affirmed the legend, ever at Christmas time bloomed the snow-white blossoms of the Glastonbury thorn. Long years afterward, until the fierce passions of men in the civil wars caused its destruction, the bush continued to send forth its yearly offering of snowy white.

The truth of the tradition goes deeper than the fact. The Christian pilgrims of all the years have sent down their palm-staves to make the first trees of the Garden of God. Where ever they have planted their stakes there have risen in fair design the walls of the City of the King, and there have grown the clusters of the Rose of Sharon and the Lily of the Valley.

The flowers of Christmas Day are not alone the blossoms trained by gardeners. Much more truly are they the white souls that lift themselves out of the dust and mold of the earth, and with the rare beauty of stainless lives gladden the world of sorrow and sin. Such flowers may grow in any soil. For they are from the seed of the Kingdom. Blossoms are they on the Tree of Life, the pilgrim staff of the Great Pilgrim who passed once this way, and left behind him an abiding Christmas time.

### "WE WILL NOT FORGET."

**I**T IS SAFE TO SAY that nothing will come to pass in this Christmas season that will more truly reflect the spirit of the Master than that which centers in the office of the Board of Ministerial Relief at 120 E. Market St., Indianapolis, Ind. We are informed that exactly one hundred pension payments are being made this month to aged and disabled ministers and missionaries and widows and orphans of those who have died in the service. This requires nearly \$2,000, which is being supplied by churches, Sunday-schools and individuals. There is a specific place for a Christmas gift of every size from the dime of the little child to the \$10,000 of the millionaire. One hundred dollars will make a church or a person a "Living link" for a year, one dollar for a day, five dollars for a week, and ten, fifteen, twenty, twenty-five or thirty for a month, as pensions are paid at all these rates. The Board speaks truly for the brotherhood when it prints on its envelopes, "We will not forget the Missionary's orphan, the minister's widow, the veteran preacher!"

### THE SCHOOLS AND THE SPOILS.

**T**HE LONG STRUGGLE in this city to deliver the public schools from the spoils system has just reached another critical stage. When Mrs. Ella Flagg Young was placed at the head of the schools three years ago, it was the result of a long campaign, extending back through former administrations, to secure members of the school board who would be above the level of political henchmen of some boss, merely acting as tools in a scheme of graft. But the victory was only partial. There were irritating and obnoxious survivals on the board. Perhaps it was the sentiment of the partly defeated spoils system that a woman could be easily managed. But Mrs. Young speedily disillusioned the gangsters. She made them understand that she was really the head of the schools of Chicago. Then they began their campaign of irritation and obstruction. This reached so serious a point that in August last Mrs. Young resigned her position. This suddenly awakened all the elements in the city concerned

in the best life of the schools, and so great was the demand for Mrs. Young's retention that even Mayor Harrison, who is first of all a politician, bowed before the storm, and promised such support from his administration that Mrs. Young was induced to continue. Among the mayor's promises was included the assurance that the new members to be appointed by him on the school board should be favorable to Mrs. Young's policies. What then is the astonishment and wrath of the progressive citizenship of Chicago, when, by a secret ballot, Mrs. Young is now discharged, and a successor elected! The leaders on the board in the movement for better things charge treachery on the part of the mayor. He asserts that his appointees have been untrue to their promises, but that he has no power to control their action. At the present writing the spoilsmen have the wheel, and it remains to be seen whether public sentiment can bring enough pressure to bear on the administration, both of the city and the schools, to right the wrong that has been done the cause of honest and efficient educational organization. The latest report of the resignation of the anti-Young members of the Board carries hope.

### SEX HYGIENE AND THE ROMAN CATHOLICS.

**T**HE NEWS that Governor Dunne of Illinois has expressed himself as strongly averse to the teaching of sex hygiene in the public school brings no surprise to those who know the strong opposition of the Roman Catholic Church to all such instruction. In all instances in which it has been possible to exert Catholic influence on the subject, that influence has been hostile. The attitude of that church is that children should not be taught on subjects of that sort, lest they become sex-conscious and evil minded, or that if they are to be taught at all, it should be by their parents. This attitude involves two fundamental errors. The first is that one may decide whether or not his children shall be made aware of sex matters. In reality that is no longer a matter for parental decision. Those who have any competent knowledge of the subject are well aware that the average child gets a pretty full volume of information on that subject at an astonishingly early age. The question for the parent to decide is, whether that information shall come from trustworthy, clean-minded and sensitive sources, or from those not so clean or competent. That is really the only choice to be made. The second error is the assumption that the average parents are sufficiently informed and tactful to convey the desired knowledge to their children, even if they were minded to do so. Most of them shrink from the task, while acknowledging its necessity. For these reasons and many others the community is increasingly awake to the dangers of ignorance and the obligation to provide instruction. It is unfortunate that the Roman Catholic Church takes an attitude which is not only basically erroneous, but prejudicial to the best interests of society and the home. Gov. Dunne has only followed instructions as a conforming Romanist. But he is headed in the wrong direction.

### WISE COUNSEL.

**A** FRIEND in China has sent us a copy of the North China News of Shanghai, containing the report of an address delivered by Mr. Amos Parker Wilder, U. S. Consul General in that city. The occasion was a large gathering of Chinese students and leaders. Mr. Wu Ting Fang, formerly minister to the United States, and one of the foremost of the liberal leaders in China, was in the chair. Many of the young men present had attended American and European Universities. Mr. Wilder's address was significant because of its frankness, boldness and constructive character. In the strongest manner he counselled moderation, patience, and the support of the administration of President Yuan Shi-Kai. He insisted that China was not yet ready for full political liberty, and in fact would not be able to recognize it if it were within reach. That the need of the hour was a strong man, to carry over affairs till other leaders could be





raised up, and that of all the men in sight, the President, whatever his limitations, was the best man.

The speech was the more notable from the fact that Shanghai is the headquarters of the radical wing of the revolution. It is the home of Doctor Sun and ex-Minister Wu, the treasurer of the revolutionary party. The report that the speech was received with favor is encouraging. China's greatest needs are calm leadership, and time to work out a form of government that shall be representative without being weak.

The counsel of such men as Mr. Wilder of Shanghai, Doctor Macklin of Nanking, Bishop Bashford of Pekin, and Bishop Roots of Hankow is China's most valuable asset just now.

#### THE SOCIETIES AND THE CONVENTION.

ONE hears a good deal of talk to the effect that our missionary societies are unwilling to co-operate with the General Convention of Churches of Christ, that they hold themselves as co-ordinate with this Convention and not subordinate to it, and that one of the issues to be found out at Atlanta will be that of defining the relation of the newly-created Convention to these missionary societies.

Report has it that there has already arisen a clash between the Convention officials and the society officials in the matter of the preliminary arrangements for the Atlanta gathering.

All such talk and such reports will be promptly discredited by our discerning brotherhood. There is no clash and there can be no clash between a Convention representing the churches and a missionary society constituted, practically, of a small group of individuals.

The question of precedence of authority as between the Convention and the societies will be settled as quickly—if it is ever raised—and as gracefully, as it was settled at Toronto when Secretary F. M. Rains, reflecting presumably the attitude of the secretarial force of the Foreign Missionary Society, opposed the Budget plan in a vehement speech. After the Convention had voted contrary to his judgment, Mr. Rains made a good-tempered speech voicing his determination and that of the Foreign Society to co-operate with the Convention in establishing the new fiscal plans.

The Missionary Societies depend upon the churches for their support. The churches intend to use the General Convention as their instrument to co-ordinate, to unify and to control the activities of the societies.

The General Convention is not an autocratic body arrogating authority unto itself. It is a democratic body created by the churches to do what the churches want done, and responsible to the churches. Whatever action the Convention takes relating to the work of the societies the societies will promptly accept because the Convention speaks not for itself but for the churches whose delegates constitute it.

#### THE LAYMAN'S CALL TO PREACH.

THE world is to be saved by the preaching of the Gospel, but it never can be saved by professional preaching alone. The Lord has need of consecrated, earnest men, trained in the schools and fitted by nature and education for the public proclamation of the truth, but these men alone never can save the world. If the world is really to be saved it must be done in very large measure by the men whose call to preach is a call like that of the man whom Jesus healed, a call to go to their own homes and their own friends and to tell these friends what great things the Lord hath done for them.

The New Testament knows very little difference between clergy and laity. That distinction has grown out of the exigencies that have accompanied the progress of the church as an organization. From the beginning the Apostles gave themselves to the word of God and to prayer, leaving the secular concerns of the church to be ministered by other men, and from the beginning also there was a recognition of diversified gifts so that one man shall be called to serve God in one manner and another, but it never was the will of Christ that any group of Christian men should think their whole duty done when they have hired a professional minister to do

their preaching and their praying while they themselves sit back in the pews to be entertained and to think of the sermon as primarily provided for their enjoyment.

D. L. Moody never asked for ordination. He did not have the training or equipment which made him feel that it was right for him to be an ordained minister. He did his monumental work as a consecrated layman, called to a special task, and God wonderfully blessed him in that work. It is not only a needless thing, but it can be a very harmful thing for us to ordain each man who has a manifest gift for service. We ought to keep in the laity some of our most conspicuously successful Christian workers in order that men may have constantly before their thought the truth that God calls them and often calls them to preach as truly as he calls the men who are ordained to the Christian ministry.

This is a time when more choice young men ought to be entering the ministry. There is a loud call for consecrated, well-trained men in the pulpit, but loud as is this call, important as is this field of work, there is one even louder and that is for men who have no call to the ministry to recognize that this is just as truly a call to preach the Gospel, to tell their friends and their neighbors how great things the Lord hath done for them.

Some of the greatest achievements in our whole enterprise of Christianity have been wrought in just this way and some of the largest triumphs of the cross of Christ in the world are still to be accomplished by those who hear this call of God and begin their work among their friends.

#### THE IMPORTANCE OF THE SUNDAY SCHOOL.

DOCTOR BLAKE is the efficient secretary of the National committee of the Methodist Church, which has the task of promoting Sunday-school work. He said that "if the Sunday-schools of the Methodist Church didn't furnish recruits for church membership that splendid church would go out of existence in thirty years." One-third of the one hundred and sixty-two conferences of the Methodist Church in the United States reported in 1908 fewer Sunday-schools and fewer Sunday-school members than in 1898. Then, his committee got to work. In the last six years the Sunday-schools of the Methodist Church gave to the church one million, one hundred and fifty thousand members. Doctor Blake believes that the Christian church of America is on the eve of a great revival; not a revival of the mass type, but a revival that means winning the boys and girls of our homes and our Sunday-schools to Christ.

#### THE FELLOWSHIP OF THE FAITHFUL.

A GROUP OF MEN of widely different religious faith were meeting in Chicago not long ago and the chairman presented the common cause in which they were interested and for which each was making a contribution of money and time. "This is the fellowship of the faithful," he said. He knew that he could scatter them by the challenge of formal creeds; he united them in the bond of a great cause. Thus they became the fellowship of the faithful and stood side by side to do for God and humanity the work to which their common Christianity inspired them. The fact is, that when men become so much interested in doing for their fellow-men what they know Christ would have them do they will cease to be cognizant of any dividing barrier of doctrine or polity. This is undoubtedly "the way to unity."

#### LOVE YOKED TO DUTY.

THIS is the way in which a good friend put the problem of realizing one's ideals to a student. "Yoke your love to duties," he said. This is the test of love and it is also the inspiration of duty. Love may become only a quiet and profitless emotion unless it is given a big thing to do. Duties may become the weary round of disagreeable tasks if they are not relieved by the impulse of a great love. So the two must be brought together, the ideal and the task. Then life sings and is at peace.



# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE.

## CHICAGO FEDERATION COUNCIL BUSY.

The Chicago Federation Council, through its committee on Social Betterment, has taken under consideration the problem presented by a large number of unemployed men now in the city, and the prospect of a very considerable increase in this number as winter advances. At a meeting of the Committee on Social Betterment, held Dec. 4, reports were received from the Municipal Lodging House, and the homeless men departments of United Charities and other agencies interested in the present situation. Action was taken by the Committee in the name of the Church Federation Council to call upon the Mayor's Commission of Unemployed, to do all in its power to stop the in-flow of unemployed men into the city from the surrounding country:

1. Making public an authoritative statement of the present conditions and circulating such a statement as far as possible throughout the surrounding states.

2. By calling upon the police of the city to make a more careful and adequate patrol of the section of the city to which homeless men naturally gravitate, in order to protect these men from various evil conditions which often illegally take from them the savings which they bring with them to the city.

3. By a very considerable increase in the capacity of the Municipal Lodging House, to be gained by opening annexes in other buildings to be operated under the management of the Municipal Lodging House.

4. To stimulate as far as possible the employment of idle men both by private employers and by creating as quickly and largely as possible opportunity for their employment by the municipality for public work which needs to be done.

A sub-committee of five was appointed, consisting of Leslie W. Sprague, chairman; W. B. Millard, Raymond Robins, T. C. MacMillan and Ernest A. Bell, to conceive ways in which the churches of the city may co-operate with other agencies in meeting the problem presented by the presence of the great number of unemployed men in the city.

## BRYAN ADDRESSES CHURCH FEDERATION.

Secretary of State William J. Bryan, in speaking, on Dec. 10, before the clerical conference of the New York Federation of Churches on the subject of "Fundamentals" declared it to be his belief that "it is possible for a man really to earn \$30,000 a year for a lifetime of thirty-three and one-third working years, or a million dollars a lifetime."

Secretary Bryan made this declaration in discussing man's relation to the society about him, which, he said, was one of the three things fundamental in human life. Other fundamentals he mentioned were one's relation to the government under which he lives and to his God. The meeting was attended by ministers only, representing fifty religious denominations. "Man does not work alone," Mr. Bryan continued. "He works in conjunction with others, and therefore an intelligent man should realize his relations to society."

How much can a man honestly collect from society? Only a sum that barely measures the services he renders to society. And an honest man will not desire to collect more than he honestly earns."

Comparing the wealth of the richest American, which he estimated at \$500,000,000, Secretary Bryan declared his belief that Thomas Jefferson and Abraham Lincoln rendered services to the world that were worth immeasurably more than that. What the world needs, he added, is not the men who amass money to give it away when they die, but men who will give themselves to society.

## BAPTIST STANDARD CELEBRATES ANNIVERSARY.

The Baptist Standard, published in Chicago, has just celebrated its sixtieth birthday. The present editors are Drs. J. S. Dickerson and Clifton D. Gray. Dr. Dickerson entered the Standard office in 1875 and has served as managing editor of The Standard since 1895.

In an editorial on "Denominational Journalism—Then and

Now," the editors thus describe the religious journal of sixty years ago:

"The blanket-sheet page of the fifties was unwieldy. There were no illustrations, save now and then a quaint wood cut in an advertisement. The large majority of the contributors concealed their identity, writing under quaint noms de plume. Nowadays correspondents, as a rule, use their own names and write nothing they are not prepared to defend. The general tone of the contributed matter was argumentative, although seldom, at least in The Standard, bitter. Personalities were not altogether unknown and motives more frequently impugned. There was much more doctrinal teaching in the denominational weekly, as in the pulpit, than in our day. Our peculiar denominational beliefs were set forth, sometimes, one would almost say, with a desire to wound an adversary rather than convince him. But our fathers of journalism, after all, were not so belligerent in heart as their manner of writing appears to us, in these days of interdenominational comity and Federal Councils. The proof-reading of the fifties was not so carefully done as now. We can imagine the chagrin of the lovable 'Saint Justin,' one day, as he discovered, too late, that his kindly reference to the Morning Star was printed as the 'Morning Stab.'"

## RELIGIOUS NEWS NOTES.

The Young Men's and Young Women's Christian Associations of New York City, jubilant over having established a world's record in fund-raising by obtaining more than \$4,000,000 within fifteen days, celebrated a happy Thanksgiving Day. The gift of the odd dollar of the oversubscribed amount came at the last moment from the janitor of a downtown building, who sent it with the following simple and earnest, if ungrammatical note: "I see by the papers this morning that you have not got your \$4,000,000, and so there is nothing else for me to do than help you. This morning a lady gave me \$1.00 for a turkey; then I thought that I have to be without turkey and send that \$1.00 for your fund. I am a janitor that loves the lost. God bless you." Exactly 17,244 separate contributions were made to the fund and five of these contributors gave so generously that their gifts alone totaled \$1,175,000.

Catholic priests are putting out a new English translation of the Scriptures made "direct from the original languages of the Bible." This bold appeal to Hebrew and Greek over the head of the Latin Vulgate which the Roman Church has made its infallible standard of faith has the church's approbation. Rev. C. Lattey, professor of sacred Scripture at St. Beun's College, North Wales, and Rev. Joseph Keating, editor of The Month, are the general editors. Both are Jesuits.

The Chicago Church Federation Council has assumed the responsibility, at the request of the Association of Commerce, of investigating independent religious bodies which appeal to the public for aid. No charge of any kind is made for this service. Any religious organization which deserves endorsement can receive it from the Federation. An appeal for aid for religious organizations should be accompanied with a letter of endorsement from the Church Federation Council.

Church members of Hebron, Neb., have erected a \$13,000 school building with the revenue obtained from Sunday eggs, beginning last Easter Sunday, when members of the Lutheran Church decided to add another building to their private school. The women of the parish agreed to donate the money from eggs laid on Sunday. Thus the school building was paid for before it was dedicated.

Baker University, the Methodist Episcopal college of Kansas, located at Baldwin, is making a campaign for a half million. The first reports show that each congregation making an effort has paid more than its quota.

News of what's doing in  
adult Bible classes, Chris-  
tian Endeavor Societies, etc.

## THE BULLETIN BOARD

### News That Helps

Helpful plans and sugges-  
tions for all kinds of young  
people's work.

#### A Sunday-school in Japan.

A large Japanese Sunday-school had its first Christmas celebration a year ago, and the event was made all the more joyous by the present of a large box of gifts from the children of an Episcopal Sunday-school in New York. Since Christmas the givers of the things sent to Japan have received, says the Churchman, the following letter composed by four boys in the Japanese Sunday-school. They wrote the letter without any assistance from their American teachers, and it reads in this quaint way:

"We respectfully write to you: As this place is in the northern part of Japan, the cold is so severe that every morning and evening the ink freezes in the ink-stones and although we wear three wadded kimonos we can scarcely brave the cold. At the last Christmas we in this Province received precious things as presents. We Sunday-school pupils were happy and all of our teachers rejoiced to receive the presents from your honorable country. The total number of our school pupils is more than eighty. How many pupils and teachers has your honorable school? Your school is also receiving the teaching about the same God as our school. Well, we write this letter respectfully by way of august thanks.

"To all the American St. Peter's Sunday-school. From all the boy pupils of St. Peter's Sunday-school in Akita, Japan."

#### Adult Class Visits Prison.

Frank L. Wood, teacher of an Adult Bible Class in Chicago, thus describes some striking features of a recent visit of twenty-four members of the class to the state penitentiary at Joliet:

We are met at the prison station by Professor J. M. Thompson, supervisor of music in the public schools of Joliet and director of the prison choir. The rest of the reception committee consists of a "trustee." After our number has been counted and identified in the general reception corridor, we are passed through the grated iron doors of the Administration Building to a porch, from there through another grated door to the prison yard and thence to the chapel. We are quickly shown to our seats, for everything is done rapidly and on schedule time. About seventy-five visitors are upon the platform with us. Twenty guards are sitting upon elevated platforms arranged along the walls, watching every movement of the thousand smooth-shaven, gray-garbed figures with the prison pallor on their faces, who gaze on us from their long, rough benches. To many of these men the chapel hour is a time of recreation. To some it is a place of worship.

The Chaplain, Isaiah Villars, is a soldier of the old wars. He rises and gives out a hymn, and the great audience sings heartily. There is a brief prayer, another hymn, and then the teacher of the class is introduced to announce the program.

Stella Uthe is the first. She plays a slam-bang piano solo. She receives an ovation. Her encore is *La Madonna*. You have heard it—a sweet, soft, plain-

tive thing. Toward the end it gets lower and sweeter until it seems like the breath of a sleeping child. As she plays, the audience becomes more and more quiet. Just before the last note, the silence is absolutely painful. Ever hear a piano solo make men cry? I have. I did that morning. When she has finished, there is a moment of stillness, and then the storm of appreciation breaks.

Frank F. Winter, master of the violin, is the last. He plays a medley. He picks his strings, he jumps his bow, he plays as he only can play. He is interrupted almost continually. At the close this man so accustomed to applause, gets such a quantity of it as he has never had before. Again he lifts his bow. Quiet comes once more, and "Where Is My Wandering Boy Tonight," trembles from the magic strings and throbs its maternal question into the hearts of the listening convicts. Again there are tears in scores of eyes, where tears are not wont to be, and tears are falling upon the surface of the old Cremona.

A young prisoner soon to be discharged sings "The Holy City," the entire audience, accompanied by the thirty-five pieces in the orchestra, joining in the chorus. Suddenly above the singing of eleven hundred people and the music of nearly two score instruments, there sounds a new note. Frank Winter has lifted his violin and is playing "The Holy City" as he never played it before.

#### School Pushes Birthday Offerings.

The Alliance, Ohio, Christian Sunday-school has a plan to make the most of its birthday offerings. A regular birthday list of the whole school is kept on the cards of a filing cabinet. The name of each scholar and birthday date is kept on these cards. A birthday secretary looks after the list each week and mails a notice to all persons having a birthday that week, asking each to come with his birthday offering of at least a penny for each year he is old.

#### FACES YOU SHOULD KNOW.



A. E. Cory, who is after a million dollars for Disciple missions.

#### One Woman and Faith!

The only professing Christian in her neighborhood, a woman living in rural New York, determined to organize a Sunday-school. A meeting was announced to convene—in the school house. A large number came out, some for curiosity, others for real work. To-day there is a Sunday-school of thirty-five regular members and a Home Department of seven members while there are three names on the Cradle Roll. The school has gained nine of the thirteen points required for a State Front Line Sunday-school and the members are working for the other four points.

#### Y. M. C. A. Helps Immigrants.

The Young Men's Christian Association is planning to provide an association secretary for trans-Atlantic liners. Their work calls for the use of moving pictures and phonographs, the distribution of picture books about America and railroad guides, and having one man who can speak half a dozen languages give lectures several times daily upon phases of American life. Private assistance will be given where possible, and cards of introduction distributed to Young Men's Christian Associations in towns to which the immigrants are ticketed.

#### A Superintendent at Nineteen.

John Taggart was a superintendent in the Parish of Bride on the Isle of Man, before he was nineteen years of age. After serving here as superintendent he came to the United States and has been a superintendent almost constantly for forty-four years, much of his work having been pioneer Sunday-school work in the West. He organized a Sunday-school in his store in Nortonville, Kansas, and the school was held here until the railroad depot was built and the sessions of the school were then held in the freight room of the depot.

#### Mexico's First S. S. Convention.

Mexico is not too busy scrapping to hold a Sunday-school convention. The first one for the Mexicans was held recently in Texas. With 300,000 Mexicans, in this state it can be seen that Texas is a good field for such a convention. Nearly 500 delegates were in attendance. The Methodists, Presbyterians and Baptists now have Sunday-schools and churches composed entirely of Mexicans in Texas.

#### Musical Policemen in Sunday-school.

The music at a recent banquet of the Superintendents' Association of Allegheny County, Pa., was furnished by a sextet of policemen, all of whom are Sunday-school attendants. If there were several hundred Sunday-school sextets of policemen in the city of Chicago, the problem of vice and crime would be settled at once.

#### Most Remarkable Sunday-school.

With a population of twenty-five, the village of Axis, Alabama, has a remarkable Sunday-school, with an enrollment of thirty-seven and an average attendance of twenty-nine. Every person in the village goes to Sunday-school, and then some.



# The Book World

A Page of Reviews and Literary Notes.

## BY ARTHUR GORDON.

**THE HAPPY WARRIOR.** By A. S. M. Hutchinson. A London evening paper reported that young Lord Burdon had been killed in a skirmish on the Indian frontier. That news was the death blow to his girl wife, Audrey Oxford, whom he had married in secret, but whose boy survived to become the "Happy Warrior." It brought an immense elation of spirit to Mrs. Letheim whose husband, a distant relative of Lord Burdon's, became his successor to the title. The cruel treatment of the young wife by the new Lady Burdon aroused her sister, Maggie Oxford, with the dire resolution to train the boy for his career, and one day confront the usurpers at the Manor with the truth and the rightful heir. The book is the fascinating story of the boy's experiences as a companion of the young Rollo, the supposed inheritor of the estate, as the fighting prize winner of the traveling street fair, and at last as the lover of Dora, who was the prospective bride of Rollo. The story holds the interest without a break, and quite apart from the weak and unconvincing ending, which is perhaps the least real of a half dozen that might have been devised. The book is sure to reward hearers of strong, purposeful writing. (Little, Brown & Co., \$1.35, net.)

**THE IMMIGRANT.** By Frederick J. Haskin. Human immigration has been the order of the time since Abraham left Ur of the Chaldees for Canaan. Westward the course of empire has taken its way, and westward the immigrant has carried his small possessions. Europe has the most crowded population of any portion of the world, and when the open gates of America appeared in the vision of the poor and yet hopeful peoples of Germany, Italy, and the eastern states of Europe, they began to come by thousands. Very wonderful has been the story of the immigrant. Formerly western and northern Europe contributed the largest proportion of the newcomers. These people represented a high type of civilization at home, and they came to bring their convictions and industry into the new land and to accept its ideals of citizenship. More recently, however, the tide of immigration has come from southern and eastern Europe, where the level of civilization is much lower and where the chief hope is not that of permanent citizenship in the United States, but of a return to the homeland with the spoils of the struggle, to enjoy an older age of respect and competence at home. This change in the type of immigration has produced many social problems in the treatment of the arriving immigrant. These Hungarians, Italians, Greeks, and Slovaks are not interested in American citizenship, for they do not propose to remain in this land. They do not bring their women to any great extent, but live in groups of hard-working, half starved laborers, toiling in mines or factories or upon railroad construction, with only the simple thought of accumulating enough money to afford the promised return to the homeland. Mr. Haskin has assembled the facts regarding this mighty tide of immigration, the condition from which it comes, the character of the ocean passage with its abnormal and often unspeakable conditions,

physical and moral, and the obligations which rest upon all social minded Americans to meet these fortune seekers in the most helpful spirit. (Revell, \$1.25 net).

**HISTORICAL ADVENTURES.** By Rupert S. Holland. The story of America in the form of a cluster of the most thrilling incidents in the life of the nation is the sort of book all can read with pleasure and profit. In this volume such episodes as the Saving of Oregon by Marcus Whitman, the landing of the Barbary pirates, the destruction of Lovejoy's printing press, the conspiracy of Aaron Burr, and many other dramatic events are told in a manner to make one wish to know more of the men who made the nation. (Geo. W. Jacobs.)

**YOUNG ALASKANS IN THE ROCKIES,** by Emerson Hough. One who has read any of Mr. Hough's semi-historical novels, dealing with the early story of America, does not need to be told that he knows his facts and writes with a practical hand. In this book is told the story of a little group of boys who went on an expedition in the big Northwest. The story is full of rough trails, forest fastnesses, mountain climbing, bear and caribou hunting, and perilous adventures on the great Columbia. It combines information, and adventure. (Harper's \$1.25, net).

**HER DAUGHTER JEAN,** by Marion Ames Taggart. Miss Taggart's "Six Girls" books are familiar to readers of the literature that appeals most to girls. Jean, the heroine of this book is an attractive, loyal, womanly girl, whose devotion to her mother and family leads her to heroic sacrifices. It is the sort of book that holds interest, and at the same time makes its impress on character. (W. A. Wilde & Co., \$1.20, net).

**SOME LITTLE COOKS AND WHAT THEY DID,** by Elizabeth Hoyt, one of the Happy Hour Series. The stories are short, and both interesting and suggestive of what children can do to make themselves useful. Attractive in pictures and cover.

## LITERARY NOTES.

Just as two books by Rabindranath Tagore are announced for publication by the Macmillan's comes word that to Mr. Tagore has been given the Nobel Prize for Literature for 1913. The published work by Tagore includes "Gitanjali," song offerings or religious poems, and "The Gardener," lyrics of love and life. The new titles are "The Crescent Moon," a volume of child poems with illustrations in color by a Hindu artist, and "Sadhana, The Realization of Life," a number of essays, some of which were delivered as lectures before the University of Oxford in England and before Harvard University in this country.

The day may be not far distant when Bostonians will be treated to the sight of the Governor of Massachusetts sallying out from the State House, with his market basket on his arm. At the same time the Mayor of the City of Boston might fall in line and go to market likewise. For Dr. Francis E. Clark, author of "Old Homes of New Americans," (Houghton, Mifflin & Co.) thinks that if Boston had a general market, and these

two high officials would visit it each day in person, as did Daniel Webster and Henry Clay in their day in Washington, it might become a well established institution and aid materially in reducing the high cost of living.

Mr. Winston Churchill, in his article on "The Modern Quest for a Religion" which appears in the December Century, says that "it will be strange indeed if we do not arrive at the conviction that the world has still in Jesus Christ something to grow into instead of out of, and that when we shall have reached the boundaries He has set it will be time enough to think of a new prophet and of a new religion."

"Opium (laudanum, morphia, etc.) is not the tragedy of the underworld nor of the lap-dog world, but the working world, of doctors, writers, lecturers, scientists, teachers, students, both men and women." This is the allegation made by Miss Jeannette Marks, whose new novel, "Leviathan," just published by George H. Doran Company, is the story of one man's triumph over the drug habit.

## THE TANGLE OF LIFE.

(Concluded from page 10.)

on the farm. When we strengthen our life cord, who knows if his life is not stronger for it? Who knows how near his life line may run to ours? Nothing but a narrow village life? There is no such thing. Out from all villages there run lines around the world.

The other inference from this familiar fact is that no one can ever know all of those to whom he owes a life debt. As unrealized lines run out from one's life, so a multitude of such lines run into it. The half-conscious arrogance which marks some lives is always ignorant. Yonder goes that dusty, grimy workman—how rude he seems, how unlike you! Yes, but he is the man on whom you depend. You could not be you if he were not he. Everybody has to do with everybody else. Scholars seem remote from daily life, yet many of the gravest problems of life are solved in hidden laboratories, by men whose names are not known, and who would not be recognized if they appeared in the most public places. What some obscure inventor may be doing just now, we have no idea; but we shall all be reaping the benefit of it before long.

That is part of the point of a popular story of this past summer called "V.V.'s Eyes." The heroine of the book has always known in a general way that her living came from "the factory," but she had no idea where nor what the factory was. She did not think of herself in connection with the girls and women who might be working there. So she grew to be selfish and self-centered. Then there came events which led her to see how utterly dependent she was on those who were toiling in dirt and grime. As she realized it she came to her finer womanhood, both humbled and ennobled. We all stand hopelessly indebted to multitudes of men whom we never saw, nor shall see. The only fair thing to do is to send out our own lives so strongly in service that multitudes of men who will never see us shall be hopelessly indebted to us.



## Of Human Interest

### A Dan Crawford Story.

One of the harrowing stories told by Dan Crawford, African missionary, tells of an experience he had with a wild woman whom one day in the depths of a supposedly uninhabited forest, he discovered leaping from branch to branch like an ape.

The recital grows distressingly dramatic as Crawford tells how he sought to gain the attention of the lunatic creature, and re-establish, if he could, in her wrecked brain the desire for fellowship with human kind.

But nothing he could do could overcome the tremulous dread with which she retreated farther and farther from even the gentlest step with which the missionary approached her. And when he spoke to her soothingly in the human tongue to which she had been born, not the slightest sign of understanding crossed the poor imbecile's face.

Only the nervous, inarticulate chatter which the pitiful hermit had learned from monkey neighbors in her treetops answered the missionary calls—except that now and again, when her fright subsided a little, the uncanny creature's voice would rise to a weird shriek resounding through the forest with one horrible and dismaying cry—the sole remnant of human speech which had survived in her ruined brain.

And the missionary understood and translated the cry:

"The earth is God's; man's a thief."

### Roosevelt's Adventure in Indiana.

When Roosevelt was President and Fairbanks Vice-president they were touring the country once in a special train. Collier's tells a good story of the trip. Somewhere in Indiana the engine broke down, and while they were waiting Roosevelt—who is always thinking of things that nobody else would think of—proposed to Fairbanks that they slip away from the crowd and take a walk down a long dusty country road which lay before them. So they started off.

Roosevelt is quick and nervous and takes rapid steps—in the early days in the cow country they called his kind a single footer; Fairbanks is long and lean and lank, with long dangling arms and long gangling legs—they called his kind a pacer.

Here they went down this long dusty country lane, the tall, gangling man and the shorter, rapid one. And presently they came to a field, and over in the field was a stack of straw or hay—I didn't learn which—and on top of the stack was a farmer with a fork.

Fairbanks went to the fence, put up his long arm, beckoned and cried: "Hey, there!"

The farmer, who had probably been troubled a good deal with tramps, was busy and didn't want to be interrupted, stuck his fork in the stack, turned, and yelled angrily back, "Hey yourself!"

When Fairbanks continued to beckon, the farmer slid down off that stack, stumped angrily across the field, and, as was natural, just as you or I would have done under the circumstances, interrupted on a busy day, kept his eye on the man who had beckoned him and didn't look at the second man at all. He walked right up to the tall man, and when he saw who it was he dropped his hands limply to his side and said: "Fairbanks? Vice-president Fairbanks? The Vice-president

of the United States?" and while he was shaking hands with Fairbanks, Fairbanks, jerking his thumb to the side, said slowly, "There's the President of the United States."

The farmer turned slowly with awakening surprise and gasped, "Roosevelt? Theodore Roosevelt?" And Roosevelt nodded. And then the farmer, remembering that he was just as good as anybody else on earth, squared his shoulders, filled his lungs with air, got his feet on the ground, and said, "Well, how on earth did you two men ever get here at this time of day?" Then he quickly invited them down to the house for dinner.

Roosevelt told him that they had already had their dinner. Then Fairbanks asked the farmer—you all may have heard of this about Fairbanks—Fairbanks asked the farmer if he had any buttermilk down at his house. Of course the farmer had buttermilk down at the house. And so the three men went down to the house to get it.

### Edison and the New Office Boy.

When Thomas A. Edison, just recovering from an illness, started to enter his laboratory he was intercepted by a boy who had recently become attached to the laboratory office force.

"No strangers allowed in here," said the boy. "It is a rule that no one except employes can enter the building unless he has an appointment with Mr. Edison and you can't see him because he's home sick."

The inventor asked to whom he should go if he wished to make an appointment with Mr. Edison. The new boy summoned W. H. Meadowcroft, Mr. Edison's secretary, who was greatly astonished when he saw the "stranger."

"I've come to take up the work left off by Mr. Edison. I want to know if you are not desirous of employing a man who is willing to work now and then," said the inventor, as he shook hands. He added: "Meadowcroft, that boy you have here is all right. I hope he will continue to see that the rules of this laboratory are faithfully carried out."

### John D., Jr. on Economy.

It isn't by petty and ridiculous economies that men succeed," said John D. Rockefeller Jr. at a dinner in his wonderful skyscraper residence in New York.

"Some people seem to think that to get rich one must economize like Blanco."

"Blanco's faithful old dog had turned sickly and savage and so Blanco said to his wife on arriving home from business Saturday evening:

"I'll shoot Towser tomorrow morning before church."

"Blanco paused, then added sternly:

"So remember, please, that he won't need any breakfast."

### When Schley Was Clever.

Commander Schley received among his boyhood Christmas presents a handsome Bible from a rich aunt. After a moment's reflection they say he exclaimed, "I'm up to that dodge," and began examining the volume eagerly, leaf by leaf, until he found a \$10-bill pinned to a page. It seems that Schley had read a story of the bad little boy away at school, who took with him a similar gift. When he came home for vacation, his mother examined the Bible, and found the bill she had placed between its leaves.

### Mrs. Pankhurst on Modern Dress.

The militant Mrs. Pankhurst, at a dinner in New York, said in her gentle voice, with her gentle smile:

"I like American children. They are so natural. There's no pose about them, no wriggling, giggling bashfulness. They never try to hide behind their mothers' skirts."

Mrs. Pankhurst added with a laugh:

"That's just as well, too, isn't it? There's hardly enough to a 1913 skirt for the smallest tot to hide behind."

## From Near and Far

One of the largest anti-liquor demonstrations ever seen in Washington took place Dec. 10, when 3,000 delegates, representing the Anti-Saloon League of America and the Woman's Christian Temperance Union, marched upon the capitol and presented to Congress a resolution calling for nation-wide prohibition by an amendment to the federal Constitution. The resolution was presented in the Senate later by Senator Sheppard of Texas, and in the House by Representative Hobson of Alabama. At the eastern steps of the capitol Mr. Hobson and Mr. Sheppard received a petition from the marchers. Mr. Sheppard made a short speech in behalf of them both.

Mrs. Ella Flagg Young has been forced from the superintendency of the Chicago schools. Mayor Carter Harrison lays the blame on treacherous Board members, but Chairman Reinberg, resigning chairman of the Board, puts the blame on the shoulders of the Mayor. Later reports are that the Mayor has accepted the resignations of the five recalcitrant members of the Board. Mrs. Young has been employed by the Chicago Tribune as Educational Editor.

Des Moines, Ia., is now without an open saloon. Saturday, November 22, the supreme court of the state rendered a decision to the effect that the saloons of the city were without legal standing. The decision was announced late in the afternoon and before seven o'clock in the evening the lights were out and the doors closed of every one of the city's eighty-six saloons.

The New York organization of "Spugs," as members of the "Society for the Prevention of Useless Giving" style themselves, plan to play host on Christmas day to every lonely person in New York City. There is to be a Christmas party in Grand Central palace for the lonely, a Christmas tree, music, singing, and refreshments.

Charles W. Eliot, president emeritus of Harvard, in a recent address predicted that native Americans would be outnumbered in a hundred years by children of immigrants, because of race suicide.

The Cook County, Illinois, Sunday-schools made a successful effort to raise \$100,000, looking forward to the coming national convention to be held in Chicago.

The most striking feature of the President's late message to Congress was his advocacy of direct primaries for choice of president.

The Woman's Christian Temperance Union has asked that the sale of liquors on seagoing vessels be prohibited.

The Chicago Tribune is waging war on quack doctors. Several Chicago specimens have been indicted.

## Disciples Table Talk

### Getting Ready for Atlanta, 1914.

The Executive Committee of the General Convention met in St. Louis, Dec. 2, 3 and 4. Of the fifteen members the following ten were present: President, Hill M. Bell, of Des Moines; Vice-presidents, George H. Combs, of Kansas City, Mrs. A. M. Haggard, of Des Moines, and Mrs. Laura G. Craig, of Buffalo, N. Y.; Recording Secretary, Colby D. Hall, of Fort Worth, Texas; Corresponding Secretary, Graham Frank, of Liberty, Mo., and the following additional members of the Executive Committee: C. M. Chilton, of St. Joseph, Mo.; Mrs. T. W. Grafton, of Indianapolis; Mrs. Lura Thompson Porter, of Carthage, Ill., and Mrs. W. B. Brown, of Kansas City. On the second day of the meeting the members of the Advisory Committee met with the Executive Committee, the following societies and boards being represented: The Foreign Christian Missionary Society, by F. M. Rains; The Christian Woman's Board of Missions, by Mrs. Anna R. Atwater; The National Benevolent Association, by J. H. Mohorter; The Board of Ministerial Relief, by W. E. Warren; the Board of Church Extension, by G. W. Muckley; The Commission on Christian Union, by W. F. Richardson; The College Association, by Pres. Miner L. Bates; The American Temperance Board, by Dr. Homer J. Hall. The following were also present in the joint meeting: A. McLean, S. J. Corey, Grant K. Lewis, and E. E. Elliott. The joint missionary apportionment was discussed and a plan soon to be announced agreed on. The expense budget of the Executive Committee for the year was discussed and agreed on and referred to the various societies and boards for approval. The time for the various sections of the program of the Atlanta convention was fixed. The convention is to begin on Wednesday afternoon, October 7, and continue until Wednesday night, October 14. A committee on arrangements to co-operate with the Atlanta committee was appointed as follows: Graham Frank, Mrs. Anna R. Atwater, W. R. Warren, S. J. Corey, and Grant K. Lewis.

### Peoria Pastor Resigns.

W. C. Price resigns from Howett Street Church, Peoria, to accept the pulpit of a church in Lancaster, Eng., in February, 1914. Mr. Price leaves a field where, it is reported, there was absolute satisfaction with his work.

Mr. Price first came to Peoria in 1906, when the church was a mission maintained by the Central Church. He was a student at Eureka College at the time and came from Eureka to Peoria once a week to conduct Sunday services. He graduated in 1909 and when the Howett Street church became an independent organization he was called there as the regular pastor. Under his charge the church has increased from 120 to 208 members. Mr. Price is an Englishman by birth and has never been naturalized as an American citizen.

Mr. Price said in his letter of resignation: "I am convinced that under the present position of the church a new man with more progressive plans, with a new voice and new enthusiasms and inspirations will be better able to help you realize your aims and ambitions for a new church and the brighter future that is before the church."

### Bloomington Pastor Quotes Jack London.

A recent sermon preached by Edgar D. Jones, at First, Bloomington, Ill., was based on the late book of Jack London, "John Barleycorn." A strong appeal was made in behalf of prohibition by Mr. Jones.

Mr. Jack London has convictions on the drink evil and boldly states them, the speaker remarked. Abolish the saloon is the cure, the only cure, he affirms, for all the woe and distress that John Barleycorn causes. We have been accustomed, contin-

ued Mr. Jones, to hear this counsel from ministers, reformers, temperance workers and church people, but this war cry from Jack London is in every way noteworthy. Nothing from Gough, Murphy, Frances E. Willard, Dow, Beecher, or Bryan, Mr. Jones believes surpasses these words of London:

"And like such a survivor of old red war who cries out, 'Let there be no more war!' so I cry out, 'Let there be no more poison fighting by our youths!' The way to stop war is to stop it. The way to stop drinking is to stop it. The way China stopped the general use of opium was by stopping the cultivation and importation of opium. The philosophers, priests and doctors of China could have preached themselves breathless against opium for a thousand years, and the use of opium so long as opium was ever accessible and obtainable, would have continued unabated. We are so made, that is all. We have with great success made a practice of not leaving arsenic and strychnine, and typhoid and tuberculosis germs, lying around for our children to be destroyed by. Treat John Barleycorn the same way. Stop him. Don't let him lie around licensed and legal, to pounce upon our youth. Not of alcoholics, nor for alcoholics do I write, but for our youths, for those who possess no more than the adventure-stings and the genial predispositions, the social man impulses, which are twisted all awry by our barbarian civilization which feeds them with poison on all the corners. It is the healthy, normal boys, now born or being born, for whom I write."

### Notable Thanksgiving Address.

Perry J. Rice, in his Thanksgiving sermon given at the union service in El Paso, Texas, mentioned some things the church is especially to be thankful for. The sentiment we print herewith will, we are sure, strike a sympathetic chord in the hearts of all Christian Century readers:

"The old controversial spirit is giving place to the irenic spirit and the great irenic is the advance of the kingdom of God. The churches are gradually coming to think of themselves as partners and comrades instead of opponents and rivals. Union meetings are being held, union campaigns are being conducted for missions and social betterment. Union enterprises of every sort are being set on foot until the tide of union sentiment rising higher and higher is becoming irresistible and it will sweep us all in.

"We cannot praise our Father enough for the new day that is coming, for the forward look of the church, for the truer conception we are getting of Him, for the larger vision of duty and privilege that is coming to us, for the better feeling that is pervading the hearts of His people, for the wider and richer fellowship we are having in Christian service, for the saner emphasis that is being placed upon the fundamentals of our faith and for the splendid courage and faith that is manifest in all our plans and programs. Surely God is in the midst of us and He is leading us on to greater and still greater victories."

### Geo. H. Combs "Talks Plain" at St. Louis.

"Pardon me, this is a little personal, but it does seem to me that this audience is too well dressed. There is not a shabby person here. I want the poor to mingle with the rich when I preach." This short but strong reprimand, delivered from the pulpit of the Union Avenue Christian Church just before benediction, shocked several of St. Louis' most wealthy churchgoers, we are informed by a daily paper. The man who dared hurt their feelings was a guest of the church, George Hamilton Combs, of Kansas City, who had exchanged pulpits for the day with B. A. Abbott. His audience has been referred to as the "glass of fashion and mold of form."

### St. Louis Churches Support Benevolent Work.

During the missionary year 1911-'12 ten of the St. Louis churches contributed \$3,282.14 to the Benevolent Association's work. In 1912-'13 these ten and two other St. Louis churches contributed to the same cause \$6,918.47, a gain of more than one hundred per cent. The total amount received from St. Louis in 1911-'12 was \$4,636.43 and in 1912-'13, \$8,388.03—a gain of more than eighty per cent. The headquarters of the Benevolent Association are at 2955 N. Euclid Ave., St. Louis.

When the people of Liberty, Mo., learned that the Toronto convention had elected their minister, Graham Frank, Corresponding Secretary, they thought this meant he would have to give up his church. To circumvent this they presented him with a petition several yards long signed by every merchant, doctor, lawyer, college professor, and cattle rustler in town. Needless to say Brother Frank has decided to stay in Liberty.

The Christian Board of Publication has to its credit a rod piece of work in the recently published volume containing the splendid addresses on "Fellowship With Christ" delivered at the Toronto convention by President Kershner, Geo. A. Campbell, W. C. Bower, J. H. Goldner and Carey E. Morgan. Two of these addresses—those of Mr. Goldner and Prof. Bower—have been published in recent issues of The Christian Century.

"Civic pride" has been receiving attention from George Hamilton Combs, in his sermons at Union Avenue, St. Louis, where he held a week's meeting recently. He told the newspaper men later that he meant every word he said when he stated that Kansas City was a "Brass Band Town," and the salt of the earth, and that St. Louis could be the same, if she would awake and talk about the city instead of the brewery.

Peoria Central Church expects to break ground for its new building by March 1, 1914. M. L. Pontius, the minister, is a graduate of Yale, and one of the best preachers in Peoria. A recent issue of the "Bulletin" shows a number of additions to the church, among them W. J. Burner and family, returned missionaries from South America.

The Third Church at Indianapolis expects to dedicate its completed structure the second Sunday in January if the teamsters' strike permits. The organ will not be installed at that time, but has been purchased and will be placed at once. Miss Grace Black has been organist at the Third for many years.

Wm. E. Adams, of Seattle, Wash., writes that he has used three weeks of his vacation to aid in a meeting at Vancouver, Wash., where Floyd Ross is pastor. Mr. Ross has a fine young people's class of a hundred, he reports. The best work of the meeting, according to Mr. Adams, was done in an afternoon prayer class.

Evangelist Herbert Yeuell told the Kansas City ministers recently that he was soon to reenter the evangelistic field with more vigor than ever before, after a season of popular lecturing. Mr. Yeuell has traveled extensively in this country and abroad and lectures upon travel subjects.

Newton Briney, son of his father, and preacher for the Broadway Church, Louisville, Ky., and C. J. Tannar, of Detroit, were in St. Louis last week on business connected with the American Christian Missionary Society, of which organization they are directors.

R. M. Hopkins writes that the second week's offerings for American Missions amounted to \$5,353.11. This fell short \$1,000 of the receipts for the second week of last year. Mr. Hopkins urges every school to send an offering for this important work.

The Student Volunteer Movement will meet in Kansas City, December 31 to January 5, with 5,000 students and 10,000 others in attendance. The most of the attend-



ants will be entertained in the homes of the people.

At a recent meeting in Chicago, O. F. Jordan announced the plans of the City Missionary Board for two new mission points on the north side. The Sheffield Avenue Church, Will F. Shaw, pastor, has long been thinking of getting further north, and this will make three churches on the North Shore.

The meeting of the National and State Secretaries usually held at St. Louis in March, will probably be held the last of February in order to meet with the committee of 100 of the Men and Millions Movement which is being considered for that date.

At a Thanksgiving dinner held in the First Church, Spokane, Wash., there were five nationalities represented in the toast responses, Servia, Greece, Bulgaria, Russia and China. Other nations were represented but were unable to respond in English.

Dr. W. N. Lemmon, Manila, P. I., says there were 1,000 treatments in one month. There were 34 sick in the hospital. Dr. C. N. Pickett, Laoag, P. I., reports 1,222 treatments in a month. He also reports 1,510 in Sunday-school classes in the province.

Hyde Park Church, Chicago, reports 35 additions within the last six weeks. The pastor, Edward S. Ames, has just finished a series of sermons on the Religion of Five Modern Philosophers, Locke, Kant, Hegel, Schopenhauer and Comte.

Immediately following the St. Louis meeting in December, some of our National Secretaries started for Texas. At last accounts some of them were trying to ford the Brazos River in the direction of Houston.

The Foreign Society has appointed Mr. and Mrs. Chas. M. Jarrett, of Morgantown, W. Va., missionaries to Japan. He is now the successful minister of the church at Morgantown. They will go out September next.

Frank Garrett, speaking in Macomb, Ill., at the First Church, recently on the Republic of China, said that while America was the melting pot of the nations, China was the melting pot of the denominations.

Eureka College is taking the people into its confidence by publishing its plans and program, including the financial conditions and aim. A recent issue of the Pegasus is quite illuminating along this line.

Education Day comes in January, for the furtherance of the work of all our Christian Colleges. Literature may be secured from Prof. C. E. Underwood, Secretary, care Butler College, Indianapolis, Ind.

Joseph C. Todd, President of the Indiana Bible Chair will preach at the Jackson Avenue Church, Kansas City, Mo., on December 28, while returning from an appointment in the West.

G. I. Hoover resigns at Tipton, Ind., to take charge of the work of the Eastern District of Indiana. Indiana has recently been divided into districts according to the Missouri plan.

G. J. Chapman, minister of First, Joplin, Mo., is commanding the largest audiences in the city. He has been in Joplin twelve years.

W. H. Hampton has closed his first year's work at Fairmont, Va., with 190 additions to the church and the Bible School doubled.

Dr. Kevorkian is going to remain in Turkey during the winter. If he lives until spring he will return to America and spend the remainder of his days at Fresno, Cal.

Miss Kate V. Johnson requests that she be permitted to remain in Japan two years longer before her regular furlough. She has spent twenty-eight years in Japan.

The New York Woman's Missionary District auxiliaries gave a reception recently in honor of Mrs. Effie L. Cunningham, editor of the Missionary Tidings.

Prof. R. D. McCoy, Takinogawa, Tokyo, Japan, reports a revival the first week after his return to Japan, with 11 baptisms and others expected soon.

Basil S. Keusseff, missionary to the Russians, in Chicago, reports progress. There have

been 120 enrolled since Sept. 1, and six conversions during that time.

The Executive Committee of the General Convention and the National Secretaries met in St. Louis last week. President Hill M. Bell presided.

Mrs. J. E. McDaniel, National Secretary of the C. W. B. M., gave the principal address at the Federation meeting in Chicago in December.

James H. Brooks has recently closed a church attendance campaign in the church at Water Valley, Miss. Good results attended.

The recent issue of Eureka's Pegasus is full of interesting college life together with its departmental plans, and its financial condition.

Frank Garrett, our return missionary from Nanking, China, will visit churches in Iowa in company with District Secretary Geo. H. Roberts.

At a recent meeting of the Executive Committee it was decided to send a commission on missions to visit Japan and China.

The Third Church of Indianapolis, Ind., will dedicate its building on the second Sunday in January. The organ will be installed later.

A. F. Hensey, Bolenge, Congo, has been asked by the society to prepare a brief life sketch of Mr. and Mrs. R. Ray Eldred.

Arrangements have been made to provide a second home for the missionaries at Mungeli, India.

Dr. Jennie V. Fleming has returned to her work in India. She reached Harda October 27.

Sumner T. Martin, Claremore, Okla., has recently closed a meeting with 78 additions.

Greenwood, Ind., H. Randel Lookabill closed three weeks' meeting with forty accessions.

Mr. and Mrs. Hubert Smith of Montgomery, West Va., sailed for the Congo, Dec. 11.

Anderson, Ind., H. E. Wilhite closed meeting with eighty-three accessions.

Cape Girardeau, Mo., meeting begins with Herbert Yeuell.

#### PHILLIPS UNIVERSITY LIBRARY DEDICATED.

November 25, the day set apart for the dedication of the new Library Building was a red letter day at Phillips University. It was the occasion of the first visit of Mrs. T. W. Phillips, Sr., and T. W. Phillips, Jr., to Enid, Oklahoma, and they came as guests not only of the University, but of the city as well. Business houses were closed and decorated with maroon and white in honor of the event.

The program of the day began with a chapel address to the students by Abram E. Corey, who chose as his theme, Consecration. In opening his address, he paid

a beautiful tribute to the memory of Thomas W. Phillips, Sr., whose far sighted generosity made possible the founding of the institution. The substance of Consecration, as defined by Mr. Corey is as follows: "I am willing to be something or nothing, to go anywhere and everywhere, to do anything and everything, for God." It was an intensely earnest, spiritual message, and deeply moved the students. Mr. Phillips was then introduced, and was given a rousing ovation, such as students only can give. He spoke briefly and "brought down the house" with a story. Mrs. Phillips was presented to the audience, and received the chautauqua salute.

At 2:30 in the afternoon, the chapel was crowded, largely with citizens and visitors, to hear the dedicatory address of the veteran M. M. Davis, of Dallas, Texas. He showed in his matchless way how Christ is healing with his touch divine. Science, Literature, Education in general, are being touched by the Christ, by its appropriateness, and many remarked that they had never heard Brother Davis do better.

President Zollars then led the large audience to the new Library Building, and the dedicatory prayer was delivered by President Kershner of Texas Christian University.

The new building is the gift of the Phillips family, and was erected at a cost of \$25,000. It has three stories; the first for the Y. M. C. A. and Y. W. C. A., the second for the library and reading room, and the third for the halls of the literary societies. It was built of red pressed brick, trimmed with white stone, roofed with red tiling, and its interior is reinforced concrete. It is finished in mahogany, and is thoroughly fireproof and modern. The dimensions are 70x35 feet. Massive colonnades of red pressed brick and stone connect the Library with the Main Building, and the latter with the Fine Arts Building.

In the evening a reception to the City's guests of honor was given by the Commercial Club. The Club rooms were decorated beautifully with the Phillips colors and the leading citizens were present *en masse*. Numerous addresses were made by men of prominence, showing their appreciation of President Zollars' heroic efforts to build up the University, and of the splendid benefactions of the Phillips family. It was set forth that Enid, a city of 15,000 people, is without a saloon or dive to corrupt the morals of the students, with ten outlets of railway, in the midst of a fine agricultural section of country, and hence a model city for Christian education. Mr. Phillips responded briefly, stating that the University and the city had more than met his expectations, and that he is pleased with the work that is being done. The Commercial Club announced that as a slight token of the city's appreciation of the University, money had just been raised sufficient to build at once the much needed gymnasium for Phillips, and that the work will begin as soon as the plans have been prepared.

Frank H. Marshall.

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## HIRAM COLLEGE NOTES.

Several weeks ago a Disciples Club was formed at Hiram, consisting mainly of college students, and members of the college faculty, although several residents of the town are members. The specific work of the club proposed to itself was a study of the great historic documents of the Disciples, the men behind them and the movements they represent. The first topic taken up was Barton W. Stone and the "Last Will and Testament of the Springfield Presbytery." Several evenings were then given to a careful study of Thomas Campbell and the "Declaration and Address." This is being followed by a series of studies on Alexander Campbell and his "Sermon on the Law" and the various debates he engaged in. The next document to be taken up will be Isaac Errett's tract "Our Position." The Club has enlisted some sixty people and is awakening an enthusiastic interest. Some students of other communions are members of the Club.

November 19 was the eighty-second anniversary of President Garfield's birth. As for the two years past, the day was appropriately observed with music and addresses. Faculty, students and village people were present.

The intersociety oratorical contest resulted in the choice of Robert W. Peden to represent the college in the inter-collegiate contest at Wooster. His oration on "An International Illusion" was a masterful and eloquent protest against war and a plea for international peace.

In a series of ten minute chapel talks Dean Vernon Stauffer is ministering in a rare way to the spiritual life and uplift of the student body.

The Hiram church has loaned its beloved minister, John E. Pounds, for the last three weeks, to Indianapolis Central, where he has been doing fruitful work in the winning of souls for Christ. The Central is a former field of Brother Pounds.

R. W. Hopkins and Myron C. Settle, representatives, respectively, of the General Missionary Convention and the Ohio Christian Missionary Society, spent Sunday and Monday, Dec. 7 and 8 at Hiram, filling the pulpit and conducting Sunday-school conferences. They are rare workmen in the Sunday-school field and their work a rich contribution to "The New Crusade" now in progress in our Sunday-schools.

Hiram College, Dec. 9. B. S. Dean.

## CHURCH EXTENSION FACTS.

## Statement of Comparative Receipts for October and November, 1912 and 1913.

Churches.

For this year .....\$4,946.78

For last year .....5,894.84

A falling off this year ..... 948.06

## Individuals.

For this year .....\$ 1,064.16

For last year .....26,050.43

A falling off this year .....\$24,986.33

A total falling off of \$25,934.39 over the same period last year.

The above exhibit shows a falling off for October and November of \$948.06 from the churches and \$24,986.33 from individuals, making a total of \$25,934.39.

This would be considered a discouraging showing were it not for the fact that in October 1912 a special effort was going on to reach the Million Dollar Mark by the time we arrived at the Louisville Convention. Many large gifts were made the first fifteen days of October from individuals who could not be expected to duplicate those gifts this year.

The imperative need of a second million is shown in the fact that on November 30th we had on file applications aggregating \$83,450.

No one can deny the urgent need of a second million.

At our November meeting the following churches were granted loans: Phoenix, Ariz., \$2,000, out of the Annuity Fund at 6%; Lynn, Mass., \$3,500; Vincennes, Ind., 2nd Church, \$2,000; Antlers, Okla., \$400; Burley, Ida., \$1,500; Talent, Ore., \$600; Gate, Okla.,

\$400; Santa Cruz, Garfield Park Church, \$500; Opolis, Kans., \$800; Valdosta, Ga., Evergreen colored church, \$750; Woodland, Wash., \$600; Salyersville, Ky., \$1,000; Warwick, Okla., \$250; Napavine, Wash., \$400; Jarvisburg, N. C., \$500. The loan at Hollidays Cove, W. Va., was increased from \$2,500 to \$3,500.

At the December meeting the following loans were granted: Red Oak, Ia., \$5,000, 6%; Converse, Ind., \$2,500; Collinsville, Okla., 1st Church, \$2,000; Brooklyn, N. Y., Borough Park, \$7,500; Cadiz, O., \$3,000; Teague, Texas, \$2,000, 6%; Anselmo, Nebr., \$400; Apalachie, Va., \$800; McConnellsville, O., \$2,500; Capitol Heights, Md., \$400; Conrad, Mont., \$250 and Marshfield, Ore., \$1,250.

Loans closed during the month of October, 1913, are as follows:

Como, Texas, (Frank H. Main	\$400.00
Washington, Pa., (Annuity Fund)	3,000.00
Milwaukee, Wis., (General Fund)	7,000.00
Belpre, Kans., (Phillips Fund)	1,500.00
Celeste, Tex., (Sunday-school fund)	750.00
Des Moines, Ia., Grand View Ch.	
(General Fund)	1,500.00
Total	\$14,150.00

Loans closed during the month of November, 1913, are as follows:

Bridgeport, Ill., (General Fund)	4,000.00
Silsbee, Texas, (Pomona Calif. Church Fund)	700.00
Russellville, Ky., (Annuity Fund)	6,000.00
Baker, Ore., (Annuity Fund)	2,000.00
Republic, Wash., (Board of Publication Fund)	500.00
Galax, Va., (Drake Fund)	1,000.00
Beloit, Wis., (Cassell Fund)	750.00
Total	\$14,950.00

Making a total of loans closed during October and November of \$29,100.00.

Many applications were carried over for future meetings because of lack of funds. Only those loans have been granted that have been waiting for many months and such as were most urgent, where the financial reputation of the churches would have been hurt had our Board not granted the loans. Our mission churches are making great sacrifices to build and it should be noted that the Church Extension money is loaned mainly to those churches that cannot borrow elsewhere, except at very high rates.

Church Extension is distinctly a missionary work. G. W. Muckley, Cor. Sec.

## PROGRAM PACIFIC NORTHWEST PARLIAMENT DISCIPLES OF CHRIST.

Dec. 29-31, 1913.

At First Christian Church, Portland, Ore. Monday, Dec. 29, Evening:

7:30 P. M. Reception to visitors with addresses of Welcome by Mayor Albee of Portland and Albyn Esson of Albany.

Tuesday, Dec. 30, Forenoon.

9:00 A. M. Devotional led by M. M. Moss, Vancouver, B. C.

9:30 A. M. Address, "Archeology and The Bible." W. D. Willoughby, Spokane, Wash.

10:05 A. M. Review by A. M. Meldrum, Athena, Oregon.

10:05 A. M. Review by A. M. Meldrum, Forest Grove, Oregon.

11:00 A. M. Address—The Efficient Church at Work Through the Bible School, W. F. Turner, North Yakima, Wash.

11:35 A. M. Review by F. E. Billington, Spokane, Wash.

Tuesday, Dec. 30, Afternoon.

1:30 P. M. Devotional, led by George C. Ritchey, Newberg, Oregon.

2:00 P. M. Address, "The Educational Opportunity." F. W. Emerson, Albany, Ore.

2:35 P. M. Review by A. L. Chapman, Bozeman, Montana.

3:00 P. M. Discussion led by W. S. Lemmon, Centralia, Washington.

3:30 P. M. Open Parliament on themes of the day.

Tuesday, Dec. 30, Evening.

7:30 P. M. Devotional led by C. C. Curtis,

Dallas, Oregon.

8:00 P. M. Special Music.

8:05 P. M. Address, "Our Common Fundamentals." Dr. W. B. Hinson, pastor First Baptist Church (White Temple), Portland, Oregon.

8:50 P. M. Discussion, J. E. Davis, Spokane, Wash.; M. R. Ely, Tacoma, Wash.; G. K. Berry, Portland, Oregon.

Wednesday, Dec. 31, Forenoon.

9:00 A. M. Devotional, led by I. N. Teal, Grants Pass, Ore.

9:30 A. M. Address, D. C. Kellams, Eugene, Oregon.

10:05 A. M. Review by Davis Errett, Boise, Idaho.

10:30 A. M. Discussion led by J. S. Raum, Tacoma, Wash.

11:00 A. M. Address, "The Relation of the Preacher to the State and Public Schools." E. C. Wigmore, Eugene, Oregon.

11:35 A. M. Review by Walter M. Jordan, Butte, Mont.

Wednesday, Dec. 31, Afternoon.

1:30 P. M. Devotional, led by U. A. Gressman, Pomeroy, Wash.

2:00 P. M. Address, "The Function of A Christian College." I. N. McCash, Cincinnati, Ohio.

2:45 P. M. Discussion led by Otho H. Williams, Bellingham, Wash.

3:15 P. M. Open Parliament on themes of the day.

Wednesday, Dec. 31, Evening.

7:30 P. M. Devotional, led by M. B. Ryan, Calgary, Canada.

8:00 P. M. Special Music.

8:05 P. M. Address, "The Church and the Industrial Unrest." W. A. Moore, Tacoma, Washington.

8:45 P. M. Discussion led by R. E. Jones, Tillamook, Oregon.

## EVANGELISTIC MEETINGS.

Benton Harbor, Mich., J. A. Corgill, pastor, preaching.

Anderson, Ind., T. M. Wiles, pastor, Rev. Mr. Willite, evangelist. Continuing with 79 accessions.

Indianapolis, Ind., A. B. Philpott, pastor, John E. Pounds, evangelist. Closed with 70 accessions.

Springfield, Ill., C. R. Piety, pastor, preaching, F. H. Shaul, singing.

Flemingsburg, Ky., Wm. Ross Lloyd, pastor, preaching, 51 accessions to date.

Seymour, Ia., C. O. Hawley, pastor, preaching, Chas. E. McVay, singing. Continue.

Richmond, Ky., W. E. Ellis and F. M. Charlton, evangelists; 28 added. E. B. Barnes is the pastor.

Madisonville, Ky., J. M. Gordon, minister, Wallace Tuttle, singer. Closed.

Beatrice, Nebr., C. F. Stevens, preaching, Wallace Tuttle, singing, 34 additions. Closed.

Tipton, Ind., G. I. Hoover, pastor, O. E. Hamilton, evangelist, Charles Stewart, singer. Closed with 229 accessions.

Shelbina, Mo., Baxter Waters closed with 45 accessions. B. H. Cleaver is the pastor.

Atlanta, Ill., S. E. Fisher, preaching. Closed with 62 additions.

Atwood, Ill., C. W. Kent, preaching, beginning.

Santa Ana, Calif., Bruce Brown, preaching. Closed with 58 additions. \$2,300 raised on debt.

Barry, Ill., H. L. Maltman, minister, J. Fred Jones, assisting.

## CALLS.

L. R. Cartwright, Edinburg, Ill., to Chandlerville, Ill.

Charles E. Cobby, Lincoln, Nebr., First Church.

Henry P. Atkins, Birmingham, Ala., to Kokomo, Ind. Declines.

L. L. Gladney, Plainview, Tex., to Corpus Christi, Tex. Accepts.

E. H. Skooglund, Ottumwa, Ia. Begins work.

J. E. Hollev, Everest, Kans., to Hastings, Nebr. Accepts.

## RESIGNATIONS.

Barton O. Aylesworth, Chandlerville, Ill. William C. Price, Peoria, Ill.

G. I. Hoover, Tipton, Ind.

A. O. Henry, Mineral Ridge, O.



## The Mid-Week Service

BY SILAS JONES.

THE COMING CHRIST.  
Dec. 24. Rev. 22:7-21.

We judge ourselves by what we hope to be. We ought in fairness to judge others by their possibilities. We consider the past that we may have a solid basis for hope. The teacher examines the grades of his pupils that he may know what they can do, what studies they can carry and what guidance they need. The Christian is concerned with the past of the good and of the bad in order that he may know what may be reasonably expected of them. We study the records of Christianity that we may forecast the Christianity of tomorrow. We are more interested in what Christianity is going to be than in what it has been. What may we expect the Christ of the future to bring to men?

### INDUSTRIAL PEACE.

The question of industrial peace is a question of clear thinking and justice. What are the rights of labor? What are the rights of capital? Who shall control the resources of the earth and the instruments of production? In our complex civilization it is not always easy to decide what is just. Students of the social sciences and men of affairs must give us enlightenment. Sympathy for the unfortunate is an insufficient equipment for the social reformer. He needs the most exact knowledge. The coming Christ will be the inspiration of the student who devotes his life to the consideration of what is economically just. But when his work is done, there remains the task of persuading men to do the right thing. "What ought to be done?" is a question of science. "Am I willing to do it?" is a question of morals and religion. Is the church ready to persuade men to do their duty? Have her ministers the ethical insight to proclaim the message with compelling force? Are they able to speak for human rights so impartially that in times of industrial strife they will be trusted?

### THE PEACE OF NATIONS.

"May I never prefer my country's interests to my country's honor" is a saying of Senator Hoar that has become famous. Selfish men are ever ready to involve nations in war. As Christ triumphs, peace will triumph. Speaking of the peace movement, Dr. Nicolas Murray Butler says, "The great movement in which we are engaged is all part and parcel of a new way of life. It means that we must enter with fulness of appreciation into the activities and interests of peoples other than ourselves; that we must always and everywhere emulate the best they have to teach us and shun the worst; that we must answer in no uncertain tones that we are our brothers' keepers; and that, as with men, so with nations, the path of justice, integrity and of fair dealing is the true path of honor."

### THE LIFE EVERLASTING.

We must never try to satisfy ourselves with anything less than the whole good. The prayer of Solon does not contain all that we desire: "Grant unto me wealth from the blessed gods, and to have always fair fame in the eyes of all men. Grant that I may thus be dear to my friends, and bitter to my foes; revered in the sight of the one, awful in the sight of the other." If we add to this the petition of Pinder, there will yet be something lacking: "Being dead I may set upon my children a name that shall be of no ill report." These men were too easy to satisfy. They are good teachers when we are tempted to despise things as they are and to postpone all our happiness to some future state. They tasted the joys of this world and they could testify to the worth of life that now is. But if their sympathies had been wider and their knowledge of humanity been more profound, they would not have been willing to take for the whole of life that which they saw in their world. The sense of personal worth which we have as Christians is satisfied only when we believe in the life everlasting. Complacency we can never know, for there is always something to gain that seems necessary to rational living.

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## The Sunday School

### THE SUBLIMITY OF SIMPLICITY AND SINCERITY.\*

By A. Z. CONRAD.

The Old Testament Scriptures abound in the tragic and the spectacular. They deal much with the exploits of heroes. Its revelations are all on a grand, scenic plain. It is like mountain scenery with lofty peaks, magnificent cataracts, wild torrents, sweeping storms, thundering avalanches. It is the flood and the fire and the fiercest forces of nature to which we are introduced. Mountains quaking and lightning-shivered tell of God's presence. Parting seas and fountains from flint announce the presence of the Omnipotent. With the progressive revelations of Providence some of these features disappear and we learn how God deals with men in their natural relationships. The prophets and the poets come on the scene and become the mouthpiece of the Almighty to instruct men. When we move into the New Testament as we are now doing for interpretation and exposition it is like leaving the mountain fastnesses for the pastoral scenery of the undulating plains and instead of the leaping waterfalls we have the quiet lakes, instead of the mountain torrent, the deep flowing river. It is now the falling of the dew, the beauty of the lily, the glory of the sunshine, the sparkling fountain, the ripening harvest, the sheep-fold, the vine, the persuasions of love, the appeal of self-sacrifice, domestic relationships, such things as these are thrown upon the canvas for our contemplation. Our study for the year 1914 breathes the fragrance of God's Garden. Its sweetness and simplicity allure us. It is like the calm of the eventide when the zephyrs fan our cheeks and messages from the spirit world whisper to us the gentleness and the love of the Infinite Father for his children.

#### THE SEARCHING QUESTION.

Bible texts must always be interpreted by context. Incidents and events in the natural course of life's activities were seized upon by Christ as opportunity for instruction. He was never deceived by the mere dress of things. Both action and utterance found him invariably probing for motives. His basis of judgment was in the reason why. He asked questions, not for information, but to compel a self-revelation. On the way to Capernaum the disciples had been in an earnest discussion and even a dispute as to which should be the greatest in the kingdom they were expecting Jesus to establish on earth. Jesus had disclosed to them so far as he was able the tragic nature of the events which were soon to transpire. It is pathetic that they had been able to associate with Christ so long and yet retain so much of selfishness and self-interest as they did. Instead of absorption with the sorrow and suffering involved in the decease of their loved leader, they were concerned only with personal preferment. Jesus well knew the nature of their disputation and in the quiet of the Capernaum home which they had now entered propounds the penetrating question, "What was it that ye disputed among yourselves by the way?" Mark 9:33. The inquiry carried its own rebuke. "They held their peace, for by the way they had disputed among themselves who should be the greatest."

#### PROTEST AGAINST PLACE PRIDE.

The discussion of the disciples had been concerning personal precedence. How many ships of state have gone to wreck upon this rock! How many domestic troubles have grown out of the same contention! The social world is torn and rent asunder even now by the old time inquiry, "Who shall be greatest?" Caste and caste-distinctions, the outgrowth of human selfishness have multiplied the woes of humanity. This is what has prevented a free field and a fair chance.

\*Note.—International Sunday-school lesson for January 4, 1914. Scripture.—Mark 9:33-37 and 10:13-16.

The caste system of India has placed barriers to personal progress practically impassable. No wall of granite could as effectually separate people as this line of selfishness, whose injustice amounts to infamy. But we need not turn to India or to any heathen land. This pride blasts and blights in the most favored countries of the world. We claim to be the most democratic nation on earth but exactly the spirit that manifested itself in the disciples when they asked who should be greatest is seen on every hand in our own country. Equality before the law is a fundamental principle of our government. But there is not equality even before the law. Purse and place play a large part even in our courts of justice and a very much larger part in social life. Jesus said, "If any man shall desire to be first the same shall be last of all and servant of all." He was weary of this discussion of relative superiority. His whole soul must have burned with indignation when he saw the arrogance of wealth and the pride of Phariseism. Boast of our Christian civilization as we will the fact remains, dollars and dress draw their division line.

#### NEW BASIS OF PERSONAL VALUES.

Jesus introduced a new basis of personal values. He did not despise the benefits of heredity, the advantages of wealth and social position, but instead of making these a ground of personal preferment he made them a ground of personal responsibility and obligation. Then by a striking symbolism Jesus set aside at once the prevailing custom of estimating men by externalities. He denounced the gold-ring-policy and presented *character* as the only ground of judgment. The acceptance or rejection of men was to be entirely independent of heredity, environment, social favor, political elevation, wealth, or even religious position. The bitterest denunciations of Christ were directed toward those who were exploiting the people socially, economically and religiously. We are to know neither rich nor poor, high nor low, learned nor unlearned when we consider humanity as furnishing an opportunity for sympathy and service. All the judgments of his day were reversed by Jesus when he declared that eminence is not a result of ambition but of humility. Self-seeking would inevitably defeat itself, he declared. It would be quite possible to gain a *place*, without any of the real honors that belonged to it. The question of worth was solely a question of service. In the sight of God a life has honor just in the degree in which it has out-pouring love.

#### THE STRIKING SYMBOLISM.

No language could so have enforced the words of Jesus as the act of calling to himself a child and presenting him to the self-seeking disciples as an example. Mark 9:36. "He took a little child and set him in the midst of them." The status of children then was vastly different from what it is today. They received no such attention as now nor did they have the protection which the law today affords them. The child was regarded as practically negligible and insignificant. He was regarded as little more than an animal during the early years of life. This made the symbol all the more effective. Incidentally the attractiveness of Jesus was worthy of note. Children did not fear him. If he who is the embodiment of all truth could so unbend himself as to make himself attractive and appealing to childhood it should be characteristic of the religion which he both *was* and taught that it should not repel by its austerity but attract by its simplicity and sympathy. There is a touch of beauty in the narrative in the fact that the child was of a very tender age and that evidently without the slightest protest it nestled in the arms of our Lord. We often mistake coldness for dignity and austerity for nobility.

#### DIVINE ATTITUDE TOWARD DEPENDENCY.

The act of Jesus firmly fixes the attitude of God toward his dependents. Weakness

had always been driven to the wall but Jesus always and everywhere championed the cause of the oppressed and especially of the lowly. Ministry to the least and to the lowliest was a constant characteristic of Christ's activities. His act enjoins upon us to give lavishly where we can expect no return but love. The Christian religion antagonizes at every turn the sentiment that "Might is right." It protests against the law of the "Survival of the fittest" if by that phrase we mean the survival of only the physically strong. In its practical outworking that phrase simply means the perpetuation of brute force. It is this principle introduced into the industrial system of the world which has awakened universal revolution and revolution.

#### CHILDHOOD AND THE TREND OF LIFE.

Another event soon followed which gave Christ a further opportunity to declare the relationship of Jesus to childhood. "And they brought unto him little children that he should touch them." It was undoubtedly the act of parental love. It speaks volumes for the hold of Jesus upon the hearts of parents that they pressed their way to him with their children for the beatitude of his touch. There was an indefinable something in the personality of Jesus which made those who were nearest to him and in sympathy with his ideals conscious of a divineness and another-worldness about him, which did not pertain at all to their friends and acquaintance. Parental love is instinctive. Everywhere in animal life devotion for offspring has striking expression. That life has become worse than brutal that will abandon helpless infancy. The two thoughts paramount in parents' hearts are, *protection* and *direction* for their children. The love of parents liberally lavished is not always wisely bestowed. The very highest manifestation of parental wisdom and love is shown in bringing children under the sanctifying influence of Jesus Christ. There is no folly more criminal than that which declines to influence a child in spiritual things. Children are precocious in this one matter as in nothing else. A child can appreciate spiritual relations and realities very much earlier than the same child can understand truths which require processes of reasoning. A child is intuitively religious, but the trend of life has to be established through fellowship with the Unseen. The wealth, the fame and the name which can be conferred upon a child is nothing in comparison with the benefits and blessings of acquaintance with Jesus Christ. The disciples rebuked the ardent parents who presented their children, so utterly mistaken was their conception of both God and religion. In return Jesus rebuked them, and he always rebukes parental indifference to the interests of childhood and he invariably rebukes the church and church officials who discourage the coming of children under the protection and care of the church itself. Parental love should express itself in the dedication of children to God. This is an important matter too much neglected in our day. The whole trend of life may be determined by the time a child is five years of age. The safest place to commit a child is into the arms of Jesus Christ.

#### JESUS AND CHILDHOOD.

Jesus put the aureole on the brow of childhood. He was and is the children's friend. He who said, "Suffer the little children and forbid them not to come unto me" opposes at every turn whatever is antagonistic to the interests of the children. The movement in our own nation to protect childhood from the avariciousness of parents and to reduce child-labor to the minimum is in perfect accord with the teachings of Jesus and should have the support of all Christian people.

#### COMMENDABLE CHILDLIKENESS.

Mark 10:5. Childlikeness as a qualification for membership in the kingdom had its first perfect illustration in Jesus Christ himself. He came to the world as a little child. He passed through all the experiences of childhood and all the qualities so preeminently desirable in the child life were manifested in his perfect ministry. "Whosoever shall not receive the kingdom of God as a little child he shall in no wise enter therein."



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What some of our Leaders say of it:

## "Nothing Could Pry Us Loose"

We began using the Bethany Graded Lessons at their first issuance and have increased the supply from year to year as the literature for all grades was published. There is nothing in the series that is not now used by our school. Nothing could pry our superintendents and teachers loose from these lessons. They meet the needs of pupils of all years and make the teacher's work a joy. We have no word with which to express our satisfaction with the series.

H. H. HARMON,  
First Church, Lincoln, Neb.

## "As Nearly Perfect as Can Be"

We have used the Bethany Graded Lessons for three years, and the longer we use them the better we like them. They are the latest and best thing in Sunday-school material, and when all of the text books have been prepared it will offer a Sunday-school course as nearly perfect as can be. They certainly make teaching and learning easy, and cover in a most adequate way the whole ground of education in Christian service. The teachers' text books are especially valuable and constitute in themselves a course in Sunday-school pedagogy.

H. D. C. MACLACHLAN,  
Seventh Street Church, Richmond, Va.

## "Thoroughly Edited"

I have recently had the pleasure of examining closely a set of the Bethany Graded Lessons, together with a recent copy of "The Conquest." I want to congratulate you upon the high quality of this literature. It is certainly a great satisfaction to feel that we are now able to put into the hands of all our Sunday-school pupils, material so splendidly classified and so thoroughly edited as is the above mentioned.

L. J. MARSHALL,  
Pastor Wabash Ave. Church, Kansas City, Mo.

## "We Would Not Turn Back"

We are using the Bethany Graded Lessons. We would not turn back. The service our Sunday-school specialists are giving us as represented in this course is making a new day in religious education.

FINIS IDLEMAN,  
Pastor Central Church, Des Moines, Ia.

## "Unanimously the Bethany Series"

After a campaign led by Miss Eva Lemert of Kansas City, Mo., resulting in the thorough grading and departmentizing of the school, we had to decide the matter of graded helps. A

committee of three was appointed, consisting of the pastor, superintendent and one member of the Executive Committee. This committee made an individual examination of lesson helps and decided unanimously in favor of the Bethany series, arriving at their decisions independently and solely upon the merits of the literature. So far as I know these lessons are giving entire satisfaction.

EDGAR DEWITT JONES,  
Pastor First Church, Bloomington, Ill.

## "Nothing to Compare With Them"

We have been using the Bethany Graded Lessons from the time you began to publish them and we are very highly pleased with them. We have often had occasion to compare them with the publications of other houses and thus far can say we have found nothing that compares with them. I am teaching a young men's class in the course, "The World a Field for Christian Service," and am glad to say that it seems to me the best adapted for young men of high school age of all courses I have ever seen. My class is becoming very enthusiastic over it.

P. J. RICE,  
Pastor First Church, El Paso, Tex.

## "Have Created Enthusiasm"

Over a year ago our school adopted the Bethany Graded Lessons, upon vote of our teachers, who had examined personally the texts for their respective grades. They are a delight to all. The missionary lessons appeal very strongly to pupils and teachers. The first year Senior lessons have created enthusiasm on the part of both pupils and teachers. I most heartily commend the Bethany Graded Lessons to all who may think of grading their schools or have found other lessons unsatisfactory.

T. E. WINTER,  
Pastor First Church, Fulton, Mo.

## "Delighted"

Our Sunday-school, which has lately begun the use of the Bethany Graded Lessons, seems to be delighted with them. I have heard no word of unfavorable criticism and very many words of appreciation. Our teachers like the form and material of these lessons.

GRAHAM FRANK,  
Pastor Liberty, Mo.

## "Best on the Market"

We consider the Bethany Graded Lessons for the Beginners and Primary department the best on the market of our own brotherhood and second to none of other communions. Congratulations!

J. J. TISDALL,  
Pastor Wilson Avenue Church, Columbus, O.

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